

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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THE EDITOR'S Notes

by John R. Rice

We have had a big mail, hundreds of people renewing their subscriptions and getting the Art-lee "Retractor" ball-point pen with miracle ink that does not smudge, smear, or transfer, free with a three-year renewal to THE SWORD OF THE LORD for \$5 (in the United States). At this moment some of these fine pens, valued at \$1.65 each and with an extra refill, are still available. The pen has stamped in gold the Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Any new or renewal subscription for three years at \$5 in the United States, \$6.50 in foreign countries, earns you this free ball-point pen. You press the button on top—the pen writes. Press the button again and the point retracts for your purse or pocket.

We are anxious for as many as possible to renew their subscriptions for three full years, and are glad to give this beautiful gift pen to those who renew right away. Or you may send a three-year subscription to others on the same basis. Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Billy Sunday Was Against Sin

Those who read Billy Sunday's famous temperance sermon in this issue of THE SWORD OF THE LORD will thank God that Billy was against sin. He was not timid. A certain famous evangelist was asked, a few months ago, to go before a committee in the United States Senate which was considering a bill to outlaw advertising of the liquor traffic. But this evangelist who boasts that he is not

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"Get on the Water Wagon"

BILLY SUNDAY'S FAMOUS BOOZE SERMON

(Famous Temperance Classic of Evangelist William A. Sunday, Copyrighted. Used by permission of Mrs. Sunday.)

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29-32.

I am the sworn, eternal, uncompromising enemy of the liquor traffic. I ask no quarter and I give none. I have drawn the sword in defense of God, home, wife, children and native land, and I will never sheathe it until the undertaker pumps me full of embalming fluid, and if my wife is alive, I think I shall call her to my bedside and say, "Nell, when I am dead, send for the butcher and skin me, and have my hide tanned and made into drum heads and hire men to go up and down the land and beat the drums and say, 'My husband, 'Bill' Sunday still lives and gives the whisky gang a run for its money.'"

After all is said that can be said on the open licensed saloon, its degrading influence upon the individual, upon business, upon public morals, upon the home (for the time is long gone by when there is any ground for argument; even its friends are forced to admit its vile corruption) there is one prime reason why the saloon has not been driven from the land long ago—that is the lying argument that saloons are needed to lighten taxes. I challenge you to show me any community where a saloon license policy has lightened taxes.

Alcohol—Worse Than War

Seventy-five per cent of our idiots came from intemperate parents.

Ninety per cent of our adult criminals are drinking men, and committed their crimes while under the influence of booze. The *Chicago Tribune* kept track of the number of murders committed in the saloons over a ten-year period before prohibition and the number was 53,436.

Archbishop Ireland said, "I find social crime and ask what caused it? They say 'drink!' I find poverty. What caused it? 'Drink!' I find families broken up and ask what caused it; they tell me 'drink!' I find men behind prison bars and ask, 'What put you here?' They say 'drink!' I stand by the scaffold and ask, 'What made you a murderer?' They cry 'drink!' 'drink!'"

"If God would place in my hand a wand with which to dispel the evils of intemperance, I would strike at the door of every brewery, and every distillery, and every saloon until the accursed traffic was driven from the land."

The saloon is the sum of all villainies. It is worse

than war, worse than pestilence, worse than famine. It is the crime of

crimes. It is the mother of sins. It is the appalling source of misery, pauperism, and crime. It is the source of three-fourths of all the crime; thus it is the source of three-fourths of all the taxation necessary to prosecute the criminals and care for them after they are in prison. To license such an incarnate fiend of Hell is one of the blackest spots on the American government.

The Devil in Solution

"Why anti-saloon?" asks someone. "Why not anti-grocery store, anti-dry goods, anti-furniture, anti-bakery, anti-butcher shop, anti-boot and shoe store, anti-coal yard? Why single out this one business and attack that?"

Who is against the saloon? The church is against it; the school is against it; the home is against it; the scientific world is against it; the military world is against it; the business world is against it; the railroads are against it; and every world-wide interest on earth is against it, except the underworld, the criminal world and the world of crime. All cry, "Away with the saloon. Down with these licensed distributing centers of crime, misery and drunkenness!"

What is this traffic in rum? "The Devil in solution," said Sir Wilfred Lawson, and he was right. "Distilled damnation," said Robert Hall, and he was right. "An artist in human slaughter," said Lord Chesterfield, and he was right. "Prisoners' General driving men to Hell," said Wesley, and he was right. "More destructive than

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Christmas Subscription Campaign Begins Now!

6 Subscriptions Worth \$15; The Christian Novel, "Seeking a City," by John R. Rice, Worth \$3. Total \$18 Value for Only \$10!

Thousands of readers will want to send THE SWORD OF THE LORD as a Christmas gift. Many will want to send this big Christian weekly, America's foremost revival weekly, to unsaved people, to ministers, ministerial students, new converts, as a Christian duty. We are anxious to get thousands of new subscriptions soon. So we now begin our Christmas subscription campaign.

The regular subscription price of THE SWORD OF THE LORD is \$2.50 a year. Thousands subscribe and pay that regular price and think it a real bargain. That regular price means that each big 12-page paper, Christian reading for the whole family for a week, costs less than 5c.

But we do not ask you to pay the regular \$2.50 per year. We are asking you to pay only \$10 for six one-year subscriptions in the United States. And with these six subscriptions for \$10 (\$13 for Canadian and foreign subscriptions) we give you absolutely free the brand-new Christian novel by Editor John R. Rice, *Seeking a City*, which will be selling all over America for \$3 a copy. The book, now being published by Eerdmans, is already in type, and will be off the presses and available on or before December 1, God willing. This thrilling Christian novel is the story of Abraham, what he knew about Jesus Christ,

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Travail of Soul And How to Have it

By Dr. John R. Rice

(Mechanically recorded for THE SWORD OF THE LORD July 3rd, 1956, at the Sword of the Lord Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia.)

In Isaiah 53:11, it is said about the Lord Jesus, "He shall see of the travail of his soul, and shall be satisfied. . . ." And again, the Prophet Isaiah said, ". . . As soon as Zion travailed, she brought forth her children" (Isa. 66:8). And Paul writes in Galatians to these Christians who have gone off after Seventh Day Adventism and legalism, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

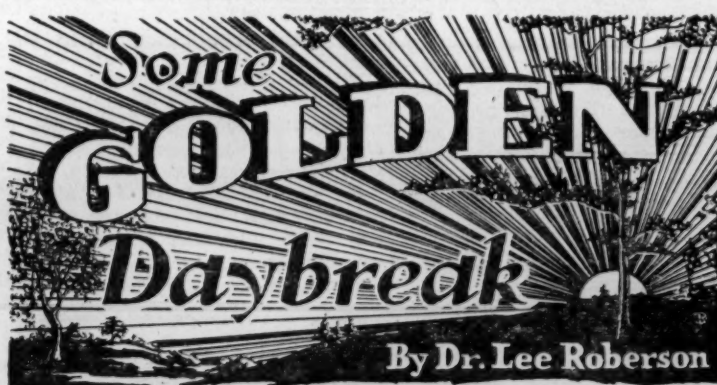
So there is such a thing as a travail of heart that leads to power and soul winning. Suppose we start with Romans, chapter nine, for a text this morning; Romans 9:1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart." (The American Standard Version says "Unceasing pain in my heart.") "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Paul said, "I am telling you the truth and the Holy Spirit bears me witness; I

have continual sorrow in my heart—great heaviness. And I could wish that I were accursed from Christ for my brethren, my kinsmen according to the flesh."

In James, chapter 5, verses 19 and 20 say, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall have a multitude of sins." Oh, to save a soul from death!

And over in Jude, verses 22 and 23 say, "And of some have compassion, making a difference; And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." There is a strange conflict in the emotions of a good soul winner. A soul winner says, "Of some have compassion, making a difference." There is a difference in the way we approach sinners. I come to a tender child, find his heart is warm, and he knows he ought to be saved, and I show him how. But there is a different attitude

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Pastor, Highland Park Baptist Church, Chattanooga, Tennessee

Judgment for Christians

Chapter 2

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. 14:10-12.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but

he himself shall be saved; yet so as by fire."—I Cor. 3:11-15.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

This is the second in our series of messages on the second coming of Christ. Let us remind ourselves of the great place that this teaching has in the Word of God. In the New Testament one verse in twenty refers to His second coming. Practically every book of the sixty-six which make up our Bible has reference to the appearing of the Lord.

For those who are saved, this is not only a doctrine to study, but it is a truth to rejoice every

(Continued on page 5)

Questions Answered by The Editor

1. Do all Christians still have the struggle with the old sinful nature Paul described in Romans 7?
2. Is Purgatory taught in I Peter 3:19?
3. Do all Christians sin frequently?

1. "Who was Paul talking about in Romans, chapter 7?"

I think that the people to whom Paul wrote the Book of Romans originally at Rome knew whom Paul was writing about. For then, they would take the Epistle to the Romans at face value. Then there were no divisions in chapters. Then they understood it was all written at the same time by the same man. So it seems certain to me that they did not have any idea of this modern interpretation that Romans, chapter 7, pictured Paul before he was saved, and Romans, chapter 8, pictured Paul after he was saved. They had no idea, I feel sure, that Paul was talking about some past period in his life when he had defeat and temptation, and Romans, chapter 8, was talking about a later time when he had constant victory and no particular temptation. I do not believe that interpretation is at all justified. In fact, it is not an interpretation, because there is nothing in the Scripture itself to indicate such a teaching. One has to use his imagination to get any idea that Romans, chapter 7, does not refer to the same man and the same time as Romans, chapter 8.

Notice the present tense throughout Romans, chapter 7, verses 14 to 25, "I am carnal, sold under sin." "When I would do good, evil is present with me." "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Those statements were true when Paul wrote the letter to the Romans. They were true till the day he died. We have no reason to suppose that he did not write the last verse of Romans, chapter 7, and the first verse of chapter 8 within the same minute. There is no division into chapters until centuries later.

Those people who say they have gotten out of the seventh chapter of Romans are simply better than Paul was, or rather they claim to be. The victory of Romans, chapter 8, may be the constant experience of every Christian, but the temptation, the war with the old nature in Romans, chapter 7, is also the constant experience of every Christian who tries to be out-and-out for Christ and soul winning.

2. You ask, "What does I Peter 3:19 mean? Have the Romanists any grounds for a claim for salvation after death here? Can they substantiate purgatory by this?"

First Peter 3:18-20 reads: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

Notice that it was "by the Spirit" by which Jesus went and preached to the spirits in prison. And when did Jesus preach to them? Do you think it was when His body was in the grave? No, it was "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing..." Noah was a preacher of righteousness. He preached to the people now in Hell who lived before the flood. Then, God said, "My Spirit shall not always strive with man" (Gen. 6:3). Jesus, through the Holy Spirit, strove with those sinners, while the ark was preparing.

This passage does not mean that Jesus went to Hell and preached to anybody in Hell. In fact, the Bible clearly teaches that when Jesus died on the cross, His Spirit went immediately to God. He said, "Father, into thy hands I commend my Spirit" (Luke 23:46). To the dying thief that day He said, "To day shalt thou be with me in paradise" (Luke 23:43). So when Christ gave up His Spirit on the cross, His Spirit went immediately to Heaven and God, His Father.

The Apostles' Creed as translated in English is misunderstood. The Creed says that Christ died "and descended into Hell." But the word "Hell" here is a translation of the Greek word "Hades," which means the unseen world, the realm of the dead. It simply means that Jesus entered into death, and that is all it means. However, the Apostles' Creed is not Scripture, and even if it were wrong on this matter, we would still have to go by the Bible, not the Apostles' Creed.

This Scripture mentioned certainly has no reference to purgatory, and there is no other Scripture in the Bible that teaches that there is any such place as purgatory or that anyone who goes to Hell will ever be released from Hell.

3. You say, "First John 3 and 9 is said to refer to CONTINUAL SINNING. Does the Greek give such a meaning?"

The Greek in I John 3:9 does seem to justify the thought that it speaks of continual sinning. At least the Greek form for "commit sin" and "sin" is in the present tense and does mean more than one time.

In the Williams translation of

The Conqueror

No matter how the storms may rage
Upon the sea of life,

No matter how the waves may beat,
No matter what the strife,

The Lord is just the same today
As when he walked the Sea,
And He can conquer every storm
That life may send to thee.

The waves are raging everywhere
And men are sore distressed,
But all they need is found in Him
Who giveth perfect rest;
So cast your care upon the Lord,
Whose strength will never fail;
He calms the waves for your frail bark,
His power will e'er prevail.

—Selected

the New Testament, I believe the verse is translated "Whosoever is born of God does not practice sin," or something of the kind. I do not have my Williams translation, away from home. But that is the sense of it, as I recall.

However, I think that that is partly interpretation and I believe that another meaning is here which people have often missed.

I believe that there are two natures in a Christian. A lost man has only the old nature. A saved man has both the old nature and the new nature. There is where the struggle comes which Paul described in Romans, chapter 7. Now that person who is born of God, a child of God, and with a nature like God does not sin. But that other person, the old nature, sometimes called "the old man" does sin. We had just as well face it that our bodies and our carnal natures are not yet born again. That will happen at the rapture. Romans 8:21 to 23 says: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here we find that this body also will be delivered from corruption into the glorious liberty of the children of God. In my new nature I am a child of God. My body is not yet the body of a child of God. But one good day we, who now have the firstfruits of the Spirit, will get the rest of our salvation, "the adoption, the redemption of our body." That part of our salvation is future. We had just as well admit that the part of us that sins has not yet been changed, made perfect, adopted into the family of God. I think that is the meaning of I John 3:9.

We know that born-again Christians do sin. If I should say I have no sin, I would be deceiving myself and the truth would not be in me. That is the clear statement of I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Again the Scripture says, "There is none righteous, no, not one" (Rom. 3:10). "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9). So everyone of us, in the old nature, is sinful and under sin. But the new nature is born of God and cannot sin, because it is born of God. That seed of God which is in us, that part which is the partaker of the divine nature, is perfect, and eventually, thank God, the rest of us will be perfect.

First John 5:18 teaches the same thing, that that person within us is born of God, does not sin. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." No honest Christian can say that, as far as his whole life is concerned, the wicked one never touches him. That is true only about the new nature.



Abraham, Isaac, and the two young men on the way to the mountain.

Here Go Abraham and Isaac TO THE CRUCIFIXION

Here they go, Abraham, Isaac, and two servants, and a donkey with a load of wood going up to Jerusalem to see Jesus crucified! What is that you say? It was over 1,800 years too early, you think? You say there was no Jerusalem then in Abraham's time?

Oh yes, but nevertheless Abraham and Isaac and the servants went up to Jerusalem to the crucifixion.

There was no Jerusalem, but they went, under divine instructions, to Mt. Moriah, to the place where Jerusalem would be built. Abraham knew about Jerusalem. He even knew about the new Jerusalem, for the Scripture says, "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Abraham knew about Jesus, too, for the dear Lord Himself said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). You didn't know that Abraham knew about Jesus?

Abraham knew also that Christ was to be "the Lamb of God, which taketh away the sin of the world," the one who would die as our substitute, because when Isaac asked him, "Where is the lamb for a burnt-offering?" Abraham answered, "My son, God will provide himself a lamb for a burnt-offering" (Gen. 22:7, 8). So Abraham and Isaac on Mt. Moriah saw Jesus crucified, though it would be 1,800 years before Jesus would be taken outside Jerusalem to a place shaped like a skull called Calvary!

Abraham even knew that Jesus would rise from the dead, and in a figure he saw it. We are told that Abraham was ready to offer Isaac and slay him on the altar "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). So when God stopped Abraham's knife and when Isaac was unbound and released from the altar Abraham and Isaac saw Jesus in symbol or in figure rising from the dead!

Abraham knew why Christ would die, that He would be paying for our sins. This is pictured by the wood of human works. Abraham had cut the wood and had put it on the back of the donkey and transported it three days' journey to burn it on that altar! Our sins merit our death, but Jesus took the death in our place. Abraham knew that.

Of course Abraham knew the wrath of God against sin. He brought with him all the way fire to picture the fire of Hell, the torment of the damned, which Jesus suffered in our place. He knew that death is God's judgment on sin so he had the knife at hand. You see, Abraham and Isaac really saw the crucifixion, in spirit. God revealed it to them in this wonderful picture in Genesis.

A Fascinating Story, Truth Stranger Than Fiction!

The editor has written a novel about Abraham called *SEEKING A CITY*. As part of this fascinating story of eighteen chapters, a clothbound book selling for \$3, the editor has included the marvelous story of how God revealed these things to Abraham.

Of course there is a love story; there is adventure; there is conversation; there are interesting details, with imagination, prayer-

fully depending on God, filling in the gaps in the Scripture story. This book, *Seeking a City*, is being published by Eerdmans at Grand Rapids, and it will be sold for \$3 a copy. The book will be ready December 1 or before, God willing.

YOU MAY HAVE A COPY OF THIS \$3 BOOK ABSOLUTELY FREE WITH SIX YEARLY SUBSCRIPTIONS TO THE SWORD OF THE LORD FOR \$10!

We are as thrilled as a man with his first baby! After writing about sixty books and pamphlets with a total circulation of some 18 million copies in 23 or 24 languages, now at last I have written my first novel. It is full of Scripture, full of the Bible story, full of spiritual truth. I hope you will like it and I am anxious to see the reaction. These eighteen chapters in a beautiful library-bound volume will be yours absolutely free with six yearly subscriptions to THE SWORD OF THE LORD, costing \$10 (in Canada and foreign countries \$13).

Note How Much You Save!

Six subscriptions at the regular rate of \$2.50 per year would be \$15. This book that the publishers price and that will be sold all over America is valued at \$3. The total value of \$18 is yours at the bargain price of only \$10!

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Suppose you should renew your own subscription for three years and send subscriptions to three other families, a total of six annual subscriptions. Thus for only \$10 you would receive six yearly subscriptions and this beautiful library-bound book, this Christian novel full of blessed Bible teaching, making plain the plan of salvation, making the Bible truth charming and easy for saints and sinners, for adults and young people! For only \$10 you get \$18 worth of material.

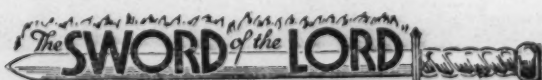
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Remember, *SEEKING A CITY* will be ready December 1 or before. Get your order in. The subscription will be enrolled and the book will come to you immediately upon its release from the press.

Here is a good Christian opportunity. You may send THE SWORD OF THE LORD as a Christmas gift if you like, but for Jesus' sake take your responsibility; help somebody else now, while you can.

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Charles H. Spurgeon Would Not Fellowship With Known Modernists

By Charles Haddon Spurgeon
Metropolitan Baptist Tabernacle, London

(After leaving the Baptist Union because he would not fellowship with modernists.)

"We have been likened by one of our opponents to a boy in the field who cried 'Wolf!' The parallel only fails in the all-important point that he cried 'Wolf' when there was none, and we are crying 'Wolf!' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifference had not brought a deep slumber upon those who ought to guard the flocks.

"Numbers of easy-minded people wink at error so long as it is committed by some clever man and good-natured brother who has so many fine points about him. Let each believer judge for himself, but for our part we have put a few fresh bolts on our door, and we have given orders to keep the chain up, for under colour of begging the friendship of the servant, there are those who aim at robbing the master. These preachers are not mistaken friends, but are enemies of the Cross of Christ.

"There is no use in employing circumlocutions and polite terms of expression—where Christ is not received as to the cleansing of His blood and the justifying merit of His righteousness. He is not received at all. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship. My counsel has always been 'come out from among them.' I have felt that no protest could be equal to that of distinct separation.

"To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defense of the crown-rights of King Jesus, we

cannot give up the crown of jewels of His gospel for the sake of a large charity. To tamper with His doctrine would be to drift into compromises which they would not at first propose but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to gird them and lead them whither they would not; and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it.

"As a matter of fact, believers in Christ's atonement are in declared religious union with those who make light of it; believers in holy Scripture are in confederacy with those who deny its plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the 'Fall' a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing the union with those who deny the faith, and scarcely concealing their contempt of such gross disloyalty to Christ.

"With deep regret we abstain from assembling with those whom we dearly love and heartily respect, since it would involve us in a confederacy with those with whom we can have no communion in the Lord. Garibaldi complained that by the cession of Nice to France, he had been made a foreigner in his native land; and our heart is burdened with a like sorrow. But those who banish us may yet be of another mind and enable us to return."

—Copied from "Contender."

**"Anywhere provided it be forward."—
David Livingstone.**



By L. C. Hasler

"Fear not... thou shalt not be forgotten of me."—Isa. 44:2, 21.
"Yea, they may forget, yet will I not forget thee."—Isa. 49:15.
"Thus said the Lord: I remember thee."—Jer. 2:2.

Not forgotten, but remembered!
Child of God, trust on with cheer!
Thy great Father's help is promised
Every day throughout the year.
Not forsaken—but most precious
Thou wilt ever to Him be;
Tenderly He whispers, "Fear not!
I, the Lord, remember thee!"

Not forgotten, but remembered,
Is the pledge of Love Divine!
He who loves and understands us,
Best can plan thy path and mine.
His own Word cannot be broken,
"As thy days thy strength shall be,"
He, Himself, the word hath spoken—
I, the Lord, remember thee!"

Not forgotten, but remembered—
In His love for thee He planned,
Chosen, sealed, thy name engraven
On His pierced and peerless hand.
When He calls thee, "Come up higher,"
Thou shalt then His wonders see—
Wonders of His mighty promise—
I, the Lord, remember thee!"



By
Evangelist Robert L. Sumner

Contributing Editor

More About "Kid Killer": TOBACCO

The American Cancer Society recently released their statistics after a thorough four-year study of the effects of tobacco on smokers. Co-directors of the study, Dr. E. Cuyler Hammond and Dr. Daniel Horn, declared their study "proves" that smoking is a major cause of lung cancer and that regular cigarette smokers die from lung cancer ten times more frequently than nonsmokers. They reveal that heavy cigarette smoking causes premature death seven to eight years in advance of the normal life span. In their research they studied 188,000 men between the ages of 50 and 70, living in nine different states. Of the number, 57 per cent smoked or had smoked cigarettes. During the four years of study, 11,870 of the men died. Dead were 7,316 regular cigarette smokers; 1,644 who had never smoked; 646 occasional cigarette smokers; 925 cigar smokers; 744 pipe smokers; and 565 who used both cigars and pipes. Remember that the American Cancer Society is an impartial medical organization seeking only to gain scientific information about cancer.

American Surgeon General Leroy E. Burney also recently issued a statement charging excessive cigarette smoking with being a "causative factor in lung cancer." He said, "While there are naturally differences of opinion in interpreting the data on lung cancer and cigarette smoking, the Public Health Service feels the weight of the evidence is increasingly pointing in one direction: that excessive smoking is one of the causative factors in lung cancer." His remarks were based upon a special study group established over a year ago by the Public Health Service in cooperation with the American Cancer Society and the American Heart Association. The group was headed by Dr. F. M. Strong of the University of Wisconsin Medical School. Burney also said: "The study group reported that lung cancer occurs much more frequently among cigarette smokers than among nonsmokers, and there is direct relationship between the incidence of lung cancer and the amount smoked."

Then there is still the age-old question for tobacco users to answer: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body..." (I Cor. 6:19, 20). How can you glorify God in your body with tobacco?

"DO YOU WISH TO BE GREAT? THEN BEGIN BY BEING LITTLE. DO YOU DESIRE TO CONSTRUCT A VAST AND LOFTY FABRIC? THINK FIRST ABOUT THE FOUNDATIONS OF HUMILITY. THE HIGHER YOUR STRUCTURE IS TO BE, THE DEEPER MUST BE ITS FOUNDATION. MODEST HUMILITY IS BEAUTY'S CROWN."—St. Augustine.

Preachers on the Run!

It is no disgrace for a preacher to be run out of town; the disgrace hinges upon the reason for the firing! This is amply proven from the book of Acts where we have portrayed a rapid succession of "preachers on the run." However, please note that in every case the opposition came because of plain, pungent, powerful preaching; not from immorality, laziness, bad doctrine, or love of money. They simply refused to compromise the Truth. In such circumstances it would have been

a disgrace for them not to have been run out of town.

Some of the greatest figures in church history suffered a like fate. For example, Jonathan Edwards, the man largely credited with the Great Awakening and whose sermon, "Sinners in the Hands of an Angry God," was perhaps greatest in history for effect and results, was dismissed from his church at Northampton, Massachusetts because of his plain preaching against sin. It seems that some of his young people had obtained copies of obscene publications and were using them in the demoralization of others. When Edwards learned what was being done he gathered his leading members together and explained the situation, giving the names of the responsible parties. The explosive situation involved directly or indirectly nearly every family in Northampton. The church leaders, supported by the majority of the congregation, defied Edwards with vitriolic insolence and contempt. When the showdown came he was dis-

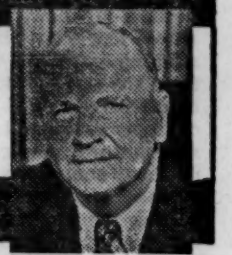
An Infidel's Final "Assurance"

Sir Francis Newport, the head of an English infidel club, said to those gathered around his dying bed, "You need not tell me there is no God for I know there is one, and that I am in His angry presence! You need not tell me there is no hell, for I already feel my soul slipping into its fires! Wretches, cease your idle talk about there being hope for me! I know I am lost forever."—Sunday School Times

missed by a vote to 200 against 20.

As a further lesson for preachers today, let it be noted that this man who was destined to become president of the school now known as Princeton University did not quit or compromise. He and his wife left immediately on a mission to the Housatonic Indians at Stockbridge, ministering the message of salvation to them for seven years. It was also during this time that he wrote some of his most scholarly and valuable works, including the famous, "Freedom of the Will." Our disappointments are often His appointments!

**Dr. Bob Jones
SAYS:**



I quote from a letter just received from a former student of Bob Jones University who lives in California: "I want to write these few lines to express my thanksgiving for what Bob Jones University has meant to me; and I also want to thank the Lord for the University's determination never to compromise but to stand for the fundamentals of the Christian faith." This young man enclosed a check for \$20.00 for the work of Bob Jones University. We have never had as many good letters from former students and friends as we have had in recent months. God is with Bob Jones University. It is a base of old-time, uncompromising orthodoxy and a base of fervent evangelism.

Now, if you are interested in an educational institution with high

academic standards and an institution that stands for the Word of God from the first verse of Genesis to the last verse of Revelation and also an institution that is training young people to go out in the world to win souls, you should invest some of the Lord's money in the work of Bob Jones University. We feel that on the basis of the work this institution is doing and the blessing of God that rests upon the school, that the University is entitled to a part of the money you invest in God's work. Won't you let us hear from you, and please keep praying for us. Thank you, and God bless you.

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I stand upon the mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.

But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
No storms, nor clouds, can rise.

O, THIS IS life! O, this is joy!
My God, to find thee so;
Thy face to see, thy voice to hear,
And all thy love to know.

—Horatius Bonar.



**Hear Dr. Morris
Sunday, Oct. 27**

Dr. Sam Morris of San Antonio, Texas, nationally known minister, Bible teacher, conference speaker, radio broadcaster, prohibition leader and the Founder and President of the Abstainers National Insurance Company of Oklahoma City, will speak over the nationwide, coast-to-coast facilities of the NBC radio network (not TV) on World Temperance Sunday, October 27th:

7:15 PM, Eastern Standard Time
6:15 PM, Central Standard Time
5:15 PM, Mountain Standard Time
4:15 PM, Pacific Standard Time.

Every station on the network has been requested. Check with your local NBC radio station to see that they carry it and then tell your friends, see that it is published in your church bulletin, announced in your Sunday School classes, Youth gatherings, Women's meetings, and Church services.

His subject will be "REPEAL RESULTS" and a free copy of the talk will be available to all who write for it. The mail address: SAM MORRIS, Zone 9, San Antonio, Texas.

Tells What Christians Can Do About the Liquor Problem

By Roy Amos, Jr., in The Alabama Baptist

The death of Bacchus occurred with the Roman Empire. Bacchus was the god of wine in Roman mythology. I would like to ask this question: "Has America, in her recreational life, brought Bacchus back from the dead?" The liquor industry has spent, and is still spending, billions of dollars each year in television, radio, newspapers, and magazine advertisements—all these advertisements with the purpose of deceiving America into drinking alcoholic beverages.

Employees who drink cost their employers 400,000 man-hours a year. There are, of course, other hidden costs due to drinking also—sickness, crime, cost of relief to the state, insurance which costs extra. All of this amounts to a large, in fact, an enormous sum. So we see that when a person drinks, that person is not the only one affected by it. The old adage, "You let liquor alone and it will let you alone," is not true, for the consequences of drinking are not only suffered by the drinkers, but their wives, mothers, and children suffer also.

Now we come to the question: "How can we as Christians exert our influence in combating this evil?" Here are some things we can do:

First, we can learn more about it by getting the right information on it. We should be sure it is right, as much literature on the subject is merely propaganda for the liquor business.

Second, we can refuse to subscribe to magazines which accept liquor advertisements.

Third, we can refuse to patronize restaurants and eating establishments which sell alcoholic beverages.

Fourth, we can form an Allied Youth Post in our high school and community. Information on this may be secured by writing the headquarters at 1709 M Street, Washington, D.C. This organization makes a study of the alcohol problem, promotes activities in non-alcoholic surroundings, and helps young people to say, "No, thank you" to alcoholic beverages.

Fifth, we can make petitions, both audibly and by letters, to our officials and newspapers against

wet conditions. As C. Aubrey Hearn says, "One written protest is worth twenty-five that are not written." Enough signed by Christians can have weight. When truth is revealed, the public can be changed. Though some of us young people can't vote, we can do quite a bit in political campaigns where liquor is an issue, because our influence counts for much. If liquor is defeated, we Christians will have to be active on every front.

Ham Patterson, former governor of Tennessee, once said:

"If we have no sorrows, liquor creates them; and if we have them, it increases them and makes them harder to bear. It blights the young man as lightning does the trees and leaves him stripped of his heritage. It takes from middle-age ambitions, hopes, and robs old-age of its serenity and peace. It is the thief of character. It invades the ballot box to corrupt it. It weakens the administration of justice. It is the polluted stream which mingles with the current of public affairs and poisons all it touches. Whenever it comes it brings sorrow, and whenever it goes it leaves a remorse. Liquor dulls the edge of human endeavor. It dethrones reason; it enters and stains the cloister of spirituality and becomes the foul and stealthy murderer of human souls."

Travail of Soul and How to Have it

(Continued from page 1)

toward some. There are other people who are in such sin that I don't feel at home; I don't want to listen to their talk; I don't like to smell the liquor. Or perhaps there is a sorry woman who lived in sin, a harlot woman, and I would hate to be seen with her—I would be misunderstood. And yet despite that fear and despite that reserve, oh, have compassion and pull them out of the fire, the Scripture says, even while you hate the garments spotted by the flesh. You know, the Lord healed an old leper, but the poor, ragged, stinking garment with the scabs from the sores on it—it would still be offensive, but He could love the old leper and heal him through the supernatural power of God. So let us "have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Now let us read in the Bible about this matter of travail of soul.

Effort Without Burden Is Fruitless

Now there is one thing we are so tempted to forget. People think soul winning is a matter of a routine. I tell you the truth, that all through the country there has gone in recent years a bad teaching. We must partly blame it on the Plymouth Brethren and the Bible institutes that took up the doctrine, I fear, but there is going about a doctrine that all you need to do is to be faithful. You don't need to sweat, to cry, to pray, to stay awake all night. You don't need to fast; you don't need to blame yourself; you just be faithful and use the Word, and if no-

body is saved, well, who cares? That is God's business and not your business. I say, that kind of a wicked doctrine has gone out through this country. The plain, simple truth is God is not only going to hold you accountable for being faithful, but God is going to hold you accountable for pulling people out of the fire.

Somebody says, "Well, the results are not on me. That is not my responsibility." Well, brother, if you feel that way, you don't need ever to apply for a job at The Sword of the Lord because I wouldn't give a hoot for anybody who says, "I'm going to be faithful and put in eight hours a day, but I don't care whether anything is done for God or not."

The plain truth is that God requires a certain travail and burden of soul and bearing of the responsibility. And you are accountable! Listen! If you preach the truth, and people go to Hell, you are still going to be to blame. For you ought to preach the truth in such boldness and such concern and burden and tears, and with such a moving of the Holy Ghost that there will be results, and there will be fruit. I am saying that the idea is that it is just preaching sound doctrine—but it is not just sound doctrine. We have the idea that if you use the right Scripture God will always give certain results but it is not just the Scripture. God does not have children born unless they are born in travail. There needs to be a travail of soul; there need to be tears and burden and sorrow and waiting and crying and praying and giving up everything else for

(Continued on page 5)

Editor's Notes

(Continued from page 1)

anti anything, not even anticommunist, and that he never enters into controversy, refused to testify against the liquor traffic. He said that that was "controversial" and so it was against his policy to take sides. How different was the preaching of Billy Sunday! We do not wonder at the moral revolution in the Billy Sunday revival campaigns. We do not wonder that in New York City in a ten-week campaign backed only by 300 fundamental churches, with a budget of only \$300,000, no radio, no television, Billy had some 98,000 professions of faith (not simply "inquirers"). And all over the world there are those saved under the strong preaching of Billy Sunday which demanded repentance, which drew the line between sin and righteousness, between historic Christianity and modernism. May God raise up more evangelists like Billy Sunday.

That Sermon on "Travail of Soul"

The editor's sermon on "Travail of Soul and How to Have It" was preached last year at the Sword Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia. It is simple but is an example of what we try to do in these conferences. And, thank God, hungry hearts from far and near come to be blessed and to be stirred up for soul winning, come to seek and find the power of God.

September 29 to October 4 God gave us a blessed conference on revival and soul winning in Pueblo, Colorado. People attended from Colorado, Wyoming, Nebraska, Kansas, Texas, New Mexico, and Arizona. Speakers were Dr. Bob Jones, Sr., Rev. J. D. Carlson from Calgary, Alberta, Canada, and this editor. Thank God for holy decisions, a great stirring of the Spirit, many saved, and many blessed. Pastor Grady Higgs and the Park Hill Baptist Church were the hosts, with other churches co-operating.

October 13 to 18 we will be six days in such a conference in Minneapolis with the Fourth Baptist Church and Dr. Richard V. Clearwaters, pastor, and the Central Conservative Baptist Theological Seminary as hosts. Speakers will include Dr. Lee Roberson, Dr. Bob Jones, and this editor.

We hope that all who can will now plan at some time in the early future to be in some of these conferences with the power of God upon them, to be indoctrinated and inspired for soul winning and revival. Better make reservations now for Lake Louise, Toccoa, Georgia, either for June 29 to July 6 or for August 27 to September 1, in 1958.

Permanent Workers Needed by the Sword

We need some full-time Christian workers in our gospel publishing work here at Wheaton. We need two or three good typists. Our standards are high, to please the dear Saviour. We need one or two college men of real ability and some writing and promotional experience. Reasonable wages, good environment, rewards in Heaven! No one considered who does not agree with the standards of THE SWORD OF THE LORD, who does not agree to stay at least one year if his work is satisfactory to us, and is not willing to sacrifice some for the Lord Jesus in order to get out the Gospel. Address the editor, THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

That Christian Novel, SEEKING A CITY

You will note in this paper that the editor's novel, *Seeking a City*, now being published by Eerdmans, will be ready about December 1. It is scheduled to sell at \$3 a copy in nice library-bound edition. But we are offering it absolutely free with six one-year subscriptions to THE SWORD OF THE LORD (new or renewal) for only \$10. Thus you get six subscriptions at the rate of \$1.66 each, and get the \$3 novel free! It is

Dr. Kerr Honors Fundamentalism

From the *Conservative Baptist Information Bulletin* we quote strong, wise words by the pastor of one of the greatest churches in the Northwest.

"Nearly everyone attending the Los Angeles convention [of Conservative Baptists] gave high praise for the scholarly address by Dr. Wm. F. Kerr, pastor of the famous Hinson Memorial Baptist Church, Portland. In his notes he listed 'The Dangerous Trends in Modern Evangelicalism Which Encourage Apostasy.' These were: 'The Distaste for the Name Fundamentalist,' 'The Deploping of Divisiveness or Independency,' and 'The Deprecating of Dispensationalism.' Under the heading, 'Distaste for the Name Fundamentalist,' he listed these points:

"1. Fundamentalism is a word of honor and distinction—regardless of some present-day connotations attached to it. It stands for the fundamentals of the faith.

"2. Fundamentalism has stood always for an inerrant, infallible,

verbally-inspired Bible, which is the foundation stone of orthodoxy. This against modern evangelicalism's desire to give more weight to the conceptual or thought view—which would introduce chaos into any sound theological system.

"3. The term *fundamentalism* usually involves the concept and practice of separation from modernism.

"4. The term *fundamentalism* stands for certainty and conviction concerning doctrine. It militates against any unhealthy totalitarianism associated with the term evangelical, historically as far as doctrine and practice is concerned.

"5. Therefore, any persistent distaste for the term can give definite encouragement to the enemy. And the tragedy is that so many so-called fundamentalists are willing to down their fellow fundamentalists while encouraging friendly exchanges of viewpoint with the liberals.

An \$18 value, yours for only \$10! Here is a chance to get extra subscriptions and extra copies of this thrilling novel, packed with interest, spiritual truth, and inspiration, for your Christmas giving. Print names and addresses carefully, please, and be sure you give your own address or say where to send the free book. The book will be ready December 1 or before. First come, first served.

Happy Birthday, Dr. Bob Jones!

On October 30 Dr. Bob Jones, Sr., will be 74 years old. He has had an amazing ministry of God's blessing, has been an evangelist for 60 years. He has stayed true. A deliberate scheme with paid writers, with planted articles, to smear Dr. Bob, to wreck his ministry, to harm Bob Jones University, and to disgrace fundamentalism has now largely failed. Let Bible-believing Christians who thank God for the ministry of Dr. Jones and God's blessing on Bob Jones University, the world's most unusual university, write a note to congratulate Dr. Jones on his 62 years of ministry, 74 years of God's blessing. Tell Dr. Jones that you pledge yourself to stay true to Christ and the Bible, that you will not yoke up with modernists, nor sell out for crowds or position or popularity. Let's make October 30 a great day. Address Dr. Bob Jones, Sr., Bob Jones University, Greenville, South Carolina.

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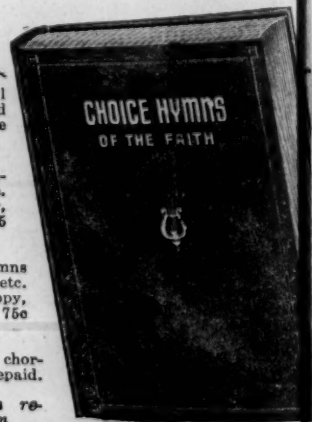
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Some Golden Daybreak

(Continued from page 1)

heart. His coming is the blessed hope for God's children. "Looking for that blessed hope, and the glorious appearing of our Lord Jesus Christ" (Tit. 2:13).

Someone has pointed out that all five chapters of I Thessalonians end with the Lord's coming for us.

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:10.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—I Thess. 2:19, 20.

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—I Thess. 3:13.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—I Thess. 4:17.

And in the last paragraph of chapter 5, verse 23, we read:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

And so we are to look for the coming of Jesus. This is the blessed hope set before us.

In the message we are discussing the matter of judgments. Much preaching has been done on the subject of "The Judgment." Most of it has been with the idea of a general judgment, when all the saved and all the lost stand before God. There is no such judgment in the Scriptures. Instead of one judgment, there are many judgments. Allow me to point out some of them.

1. *The judgment of the believer's sins on the cross of Christ.* When Christ bore our sins in His own body on the cross, the result was death for Christ and justification for the believer. We are now free from condemnation and can never again be put in jeopardy. We have passed from death unto life through Christ Jesus.

2. *The judgment of self.* "For if we would judge ourselves, we should not be judged" (I Cor. 11:31). Self-judgment avoids chastisement. If we do not judge ourselves, then the result will be the chastening rod of God. Do not confuse the chastening rod with condemnation, for remember, we are free from condemnation through Christ.

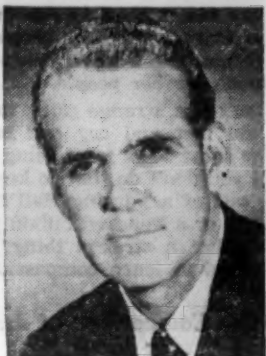
3. *The judgment seat of Christ.* I have just read you three portions of Scripture regarding the judgment seat of Christ and will emphasize this judgment in a few moments.

4. *The judgment of living nations.* This judgment takes place at the revelation of Christ, when He shall sit upon the throne of His glory. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:32). The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These brethren are the Jewish remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. This is the judgment which is frequently called the "general judgment." But if you will notice, there is no mention of a resurrection and the persons judged are the nations of the earth. Also there is nothing said of any books being opened.

5. *The great white throne judgment.* This is given to us in Revelation 20:11-15. The lost dead, small and great, are to be brought before God and the books will be opened. "And whosoever was not found written in the book of life

was cast into the lake of fire" (Rev. 20:15).

Now I want us to study for a moment the third judgment I



Dr. Lee Roberson

mentioned, the judgment seat of Christ.

I. When Does It Take Place?

This judgment of believers' works will take place at the return of Christ for His saints.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me that day; and not to me only, but unto all them also that love his appearing."—II Tim. 4:8.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—I Cor. 4:5.

From these verses we can see that this judgment will take place when Christ returns for His own.

II. Where Does It Take Place?

This judgment will take place in the air, when we are caught up to be with the Lord.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—I Thess. 4:16, 17.

III. What Will Be the Result of This Judgment?

When we stand before Christ at the judgment seat, we will be there in our resurrection or translated bodies. We will stand before Him as those who have been redeemed by His precious blood. We will stand there to be judged, not for our salvation, but for our works.

This judgment has only to do with Christians. There will be no unsaved people at this judgment. The saved and the lost do not stand together in the same judgment. Our salvation was settled by our acceptance of Jesus, but now we are to be judged for our works and service. Paul tells us that every one of us shall give an account of himself to God. No Christian will escape; therefore, the apostle reminds us that we are not to waste our time judging our brethren, for the time of their judgment is coming when they must stand before the judgment seat of Christ.

Second, our works will be tested by fire. In I Corinthians 3, Paul says, "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

From these words we can notice that our works will be judged, not on the basis of quantity, but on the basis of quality. It is not a matter of how much, but of how.

God does not mean that one

person should have the advantage over another. Therefore in the judgment seat we will be judged alike; because of judgment by quality the one-talent person can receive a reward equal to that of the ten-talent person.

Third, some will receive a reward. If a man's work abide, then he is rewarded by the Lord.

Fourth, some will suffer loss. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." You will remember that we said only saved people stand at this judgment; therefore, we cannot lose our souls; for we are standing there in resurrection and translated bodies. We will not lose Heaven at the judgment seat, but we can lose our reward.

It is for you to decide whether your works are of gold, silver, or precious stones, or wood, hay, and stubble. The testing time is coming; therefore, we need to do some checking up now.

There are four characteristics which, if found in our works, will make them to abide.

No work will abide which is not done in love. God is love. Christ so loved us that He gave Himself for us. It is foolish to expect any work to abide which is not performed in love.

A work to abide must be done unselfishly. If we work for a reward here, and receive it, then there is no reward hereafter. Hypocrites who pray and are seen of men have their reward. Those who sound a trumpet when they give their money and are seen of men have their reward. We are to labor unselfishly if our works are to abide.

We must labor willingly if our works are to abide. Paul said:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me."—I Cor. 9:16, 17.

The fourth characteristic of abiding work must certainly be faithfulness. Much is said in the Bible about being faithful. We cannot imagine our Christ overlooking faithfulness in any of His followers.

Yes, we must stand before the judgment seat of Christ. Will you be happy, proud, and rejoicing as you look into the face of the Saviour, or will you bow your head in shame?

When I stand at the judgment seat of Christ, And He shows me His plan for me; The plan of my life as it might have been, Had He had His way and I see—

How I blocked Him here and I checked Him there; And I would not yield my will— Will there be grief in my Saviour's eyes— Grief, though He loves me still?

He would have me rich, and I stand there poor, Stripped of all but His grace, While memory runs like a hunted thing Down the paths I cannot retrace.

Travail of Soul and How to Have it

(Continued from page 4)

this one thing in order to win souls.

Isn't it a strange thing that anybody would suppose that you could enter into this precious, wonderful business of keeping people out of Hell, that you could enter in with Jesus and be a partner at no cost? With Jesus it cost thirty-odd homesick years away from Heaven. With Jesus it cost being poor and despised and rejected. With Jesus it meant "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." With Jesus it meant the kiss of a traitor burning on His cheek. With Jesus it meant the bloody sweat in Gethsemane. With Jesus it meant being stripped naked and nailed between two thieves on a shameful cross and hanging there in agony to die while people mocked. I say, with Jesus it cost everything and isn't it strange that you could think that you would have a part without sweat and blood and tears and compassion and weeping and loss and heartache. Now, there is just not any such thing as being much of a soul winner without travail of soul.

I have heard a strange thing. I am going out in revival and people say, "Well, sinners are so hard." No, sinners are not so hard. They are dead! Sinners are dead in trespasses and in sin. You needn't be surprised if a dead man pays but little attention when you talk to him. It takes a miracle of God to raise the dead. Listen, it is not sinners that are hard. The trouble is it is the preachers that are hard; it is the Sunday School teachers; it is the Baptist deacons and Methodist stewards and Pres-

When my desolate heart will well nigh break,
With tears that I cannot shed;
I shall cover my face with my empty hands,
I shall there bow my uncrowned head.

Lord, of the years that are left to me,
I give them to Thy hand,
Take me and break me, mold me to
The pattern—Thou hast planned.

(From the book, SOME GOLDEN DAY-BREAK. 116 pages, 17 chapters, \$2.00; please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)



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Travail of Soul and How to Have it

(Continued from page 5)

back in the old time, the grove meetings. In the old-time country meetings, the men would gather out in a grove to pray early before the service. And maybe the women would gather in the church or schoolhouse or perhaps they would go in a grove on the other side and pray and pray and pray and pray. And after a while, maybe after the song service had started, people would come back weeping, burdened for souls. But sometimes one would say, "Brother, does anybody here have a burden?" And another would say, "I am sorry. I don't have much burden yet." But when the burden for sinners began to descend like the gentle dew from Heaven on God's people, all could know it was time to preach to sinners and expect sinners to be saved. We need to learn to have travail of soul and to have the compassion and burden for sinners. And then we can have revival. Then we can win our lost loved ones.

Such Revival Conferences Intended to Create Soul-Winning Burden

This morning down at prayer meeting at seven-thirty, down here under the steel tabernacle, you would have been shocked to find how many women here now have unsaved husbands at home, how many have blood brothers and sisters unconverted, how many here have a dad or a mother who is lost—a brother-in-law, sons-in-law, somebody dear to you, a partner in business, somebody who lives under the same roof or works at the same place. Listen, if in God's mercy we had much of a revival among this crowd here, it would result in a broken heart and tears and fasting and praying and watching and giving up other things and crying to God mightily. And when you went home, wouldn't we have something happen! And that is what I am praying God will give.

I don't want people to come here just to learn a little more Bible. Don't misunderstand. I am for learning the Bible. But I want people to come here to get the Bible to transform you. I go to so many places where they teach a little Bible and they teach it very nice and they say, "Look, isn't this pretty," and we all look at the Bible. That is not what I think God wants us to do with the Bible. I think God wants us to take the Bible and club people over the head with it, and stick them to the heart with it, and burn them with it, and change them with it, and set them on fire with it. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). God have pity on the preacher trying to represent God when he uses the Bible, the Scripture, as if it were a delicate little thing that is pretty and of academic interest. That is not what a sword is for. And what God wants you to do is to take it like a sledge hammer, and hammer and crack till hard hearts break, and like a sword, "sharper than any two edged sword," cuts both ways, going and coming, and then stick people to the heart with it. I'll tell you, if God in His mercy gives us a moving of the Spirit to teach us compassion and tears, we will be ready then. We will get something out of this conference.

I have begged all the brethren, all the speakers and staff this week and I beg you, in God's name, let us not be content with just teaching some Bible or preaching a good sermon; let us not be content with anything but demanding of the people of God to get under the load and to repent of their sins and to come back to Bethel and come back to Calvary and get cleaned up and get on fire and go out of here flaming soul winners. I say, anything less than that is not what we came for. And so I want to talk to you then a little on this matter of travail of soul and how to have it. Travail of soul.

The Compassion of Reuben and Judah Shames Us

In the Bible will you consider first compassion as a sweet theme that runs throughout the Bible,

the compassion of people for other people in the Bible. I was reading the other day the sweet story of Joseph. Joseph was a younger brother. His ten older brothers hated him because God's hand was on him, and God gave him visions, and he saw himself one day as a sheaf and all the other brothers as sheaves and they all bowed down to his sheaf. And they said, "Well, what does he think? Is he going to rule over us?" Another time he saw himself and his father and mother and he saw his star, and the sun and the moon and the other eleven stars all bowed down to his star. And they said, "Why, that smart-aleck thinks he is going to boss everybody." And they hated him. And one day his dad sent him out to check up on his older brothers and they said, "Here comes this dreamer. Yeah, he dreams dreams, and let's kill him." And so they took Joseph and so they said, "Let's kill him."

But Reuben, the older brother, said, "Don't kill him. Don't kill him. I'll tell you what let's do. Let's put him in the pit till we decide what to do." So they put him down in the pit. And Reuben

Whensoever it comes—

That summons that we look for—it will seem

Soon, yea, too soon!—Let us take heed in time

That God may now be glorified in us!

—H. Hamilton King.

thought, "I'll steal him out; I'll get him back to Dad," because Reuben had a compassionate heart for his old father, and said, "He is the child of his old age, and there are only two children of his favorite wife, and so we don't dare kill him." He thought he would steal him back and send him home.

But after a while there came some Midianites across the desert, a caravan going down to Egypt, and so the brothers said, "Let's sell him. Let's not kill him. We will get some money out of him." So they sold him as a slave and he was carried down to Egypt.

Reuben came back and he saw the pit was empty. He didn't know that Joseph had been sold, and he said, "The child is gone. The child is gone, and I, whither shall I go? How am I going to face my father? The child is gone."

You know, there is something moving about that old fellow Reuben. There were a lot of things wrong with him—a good many pretty shameful things in the Bible about him, but he did have compassion on his younger brother. Oh, isn't it strange! You can get people all wrought up about sending a CARE package overseas to poor refugees but you can't get people burdened for souls going to Hell in this country. Compassion!

But Joseph went on down to Egypt and there finally from Potiphar's household into jail. Then he interpreted Pharaoh's dream and became the right-hand man to Pharaoh and saved the nation, Egypt, when after seven years of plenty in the land there was a drought. Joseph's brothers had to come down there to buy some grain. They didn't recognize him. They didn't know that the sun, moon, and stars were bowing down to his star. They didn't know that this was the sheaf that their sheaves were bowing down to. But he knew, and we learn that he called them spies. They said (their consciences hurt them), "Listen, God has caught up with us about what we did to Joseph."

And you remember that Joseph finally said, "Have you any brothers?"

And they said, "We have a younger brother, but he is at home. There were twelve of us and one is not." They didn't say, "We sold him as a slave." They didn't dare tell that. So they said, "One is not, and the younger son is the only child of his mother, and his father loves him."

"Well," he said, "the next time you come, bring him with you." "Oh," they said, "we couldn't bring

him, for the old man would die."

Joseph said, "You can't come get any more grain down here in Egypt unless you bring the boy Benjamin."

Well, they went back. You remember they got back home and said, "We've got to go back." But they said, "Dad, we've got to take Benjamin."

He said, "You can't take Benjamin. I let Joseph get out of my sight, and he is gone. You can't take Benjamin."

They said, "We can't go back then." And after a while they were about to starve, and they said, "Well, we can't go unless we take Benjamin."

And the old father said, "All right, take him, but take some presents for the man, almonds and honey, and be sure you bring Benjamin back. I would die if I didn't get him back."

Then they took Benjamin, and Joseph knew him and loved him, his only full brother. He sold them the grain and they started back home.

But then Joseph sent his steward after them. And his steward caught them and said, "You've stolen my master's cup. You've stolen my master's cup."

"No, we didn't."

"Yes, you did."

They said, "Look in all of our sacks." And they looked in the sacks and in the sack of grain on Benjamin's donkey they found the silver cup and the money.

They said, "We will take him back." And they said, "We will all be your slaves."

"No, no," Joseph said, "just this one. The one in whose possession we found the cup. He will be the one."

And now Judah came forward and Judah said, "I want to talk to you privately." He said, "I will tell you the story. There were twelve of us boys, and one of them is not, and this is the baby. And the old man would die if Benjamin didn't come back. I promised him I would be accountable to God for the boy. Now," he said, "let me stay in jail. How can I face my father and the boy not be with us?"

Isn't it a strange thing that a brother would weep and say, "I can't go face my father, and the brother not be with us," and yet here are people that go to Hell all around us, and we shed no tears on our pillows, and we eat three solid meals a day, and then a snack maybe before bedtime, and we live in carefree happiness and say, "Isn't it wonderful?" and "We're so glad we are saved," and people are dropping off into Hell and we have no tears. And God have pity for this hypocritical kind of Christianity that has no compassion and burden and travail of soul! Don't you think there is something strange and unreal and unnatural about the Christianity that doesn't enter into the burden and travail for lost souls?

Queen Esther's Burden for Her People Shames Tearless Christians

There was Queen Esther. Do you remember that Mordecai was a Jew and he was the uncle to the girl, Esther, who got to be queen. And she still listened to her uncle just like a father and obeyed him. And now you remember the wicked Haman had a decree passed to kill all the Jews on a certain day. And so Mordecai put on sackcloth and ashes, and Esther heard about it. She sent him good clothes in distress at his sorrow. And he said, "Listen, you've got to go into the king, and you've got to tell him the whole story, and tell him you are a Jew, too. And if they kill all the Jews, why, they will kill you and your father's house. You've got to go."

She said, "It's against the law if I go in, and if he doesn't want me and doesn't hold out the golden scepter, they will kill me. He hasn't called for me for thirty days."

"Well," he said, "You will have to do it, or you and your father's house will die. God will raise up deliverance from some other quarter, but you'll have to do it." So she said, "All right. You call the Jews in Shushan the palace and have everybody fast and pray three days, and I and my maidens will fast and pray. And then I'll go in and if I perish, I perish."

And so after fasting and prayer, she had a banquet with the king, and then she said, "How can I bear to see the destruction of my people." And she said, "I wouldn't have said anything if it had just been some matter for myself alone, but all the people, God's people here—and all the damage would come to the king." She said, "How can I bear to see the ruin that will come on my people." Esther had a burdened heart—compassion for her people.

Isn't it a strange thing that she would fast and cry and pray to keep some Jews from being killed, and you don't do that to keep people out of a burning Hell for ten billion or a hundred billion years? Isn't that a strange thing? Well, we need to learn compassion.

The Compassion of Jesus for Sinners

In the Bible, consider the compassionate heart. Oh, there is no one like Jesus. If you want to learn how to feel about sinners, you go to Jesus. I somehow have a kind of holy impatience and a holy indignation against all these preachers and Bible teachers that talk so much about Jesus and don't give a hoot if everybody goes to Hell. They don't know much about Jesus Christ. They don't love him enough. They are not close to His heartbeat or they would have the feeling Jesus had. Jesus said, "Follow me, and I will make you fishers of men." And all these people are so content. They are all concerned about consecration, the deeper life, separation, sanctification, Bible conferences; they are all concerned about that kind of stuff and they don't give a snap of the finger if people go to Hell. They say, "Well, it is up to God to save them. I'll just be faithful."

But I say to all the unconcerned, you are not faithful. You are not even like Jesus. You pervert the doctrine of Jesus just as the modernists do. Any Christian that presents Jesus as just a nice, pious somebody, the world going to go to Hell and you don't care—then that conception of Jesus is as false as that of the modernists who would take from Him the crown of His deity! Did you know that? You can be a fundamentalist in the letter of the Bible, and you can be as far as east is from west from a

true conception of Jesus Christ. Listen! The Lord Jesus has a burden for sinners. Oh, "He shall see of the travail of his soul." You know, we think we will be happy in Heaven. Nobody is going to be as happy as Jesus.

I was in a revival campaign in the Galilee Baptist Church in Chicago, and the little church soon ran over. The closing Sunday night we just couldn't get the people in for the night service, so they rented a big hall over in the city park nearby and went over there for the closing service. We had such a revival. That night, after we had had nineteen people come to Christ, I finally tried to close the invitation. We prayed and sang another verse and sang another verse and sang another verse. And finally I said, "All right, we will close the service," and we stopped and had prayer. And about the time we closed the prayer, why, there was a moving back yonder in the crowd, someone bringing another man who came to take the Lord. And then there was another one. So we sang another verse. We had already had the benediction, but we sang some more and sang some more. And then we stopped and had another prayer.

And then I heard a woman cry. It was sweet. You know, I would rather have tears in the name of Jesus than all the other praises in the world. And I heard this woman. It was half a shout and half a sob in her voice as she said, "Oh, Brother Rice, here he comes!" She said, "Here he comes! I prayed so

(Continued on page 8)

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"Get on the Water Wagon"

(Continued from page 1)

war, pestilence and famine," said Gladstone, and he was right. "A cancer in human society, eating out its vitals and threatening its destruction," said Abraham Lincoln; he was right.

"The most ruinous and degrading of all human pursuits," said William McKinley; he was right. "The most criminal and artistic



BILLY SUNDAY

Picture given us by "Ma" Sunday before her death.

method of assassination ever invented by the bravos of any age or nation," said Ruskin; he was right. "The most prolific hotbeds of anarchy, vile politics, profane ribaldry and unspeakable sensuality," said Charles Parkhurst; he was right. "A public, permanent agency of degradation," said Cardinal Manning; he was right.

"A business that tends to lawlessness on the part of those who conduct it and criminality on the part of those that patronize it," said Theodore Roosevelt; he was right. "A business that tends to produce idleness, disease, pauperism and crime," said United States Supreme Court, and it was right. "That damned stuff called alcohol," said Bob Ingersoll; and Bob was right that time sure.

Lord Chief Justice Alverstone, at the International Congress on Alcoholism, said, "After forty years at the bar and ten years as a judge, I have no hesitancy in saying that ninety per cent of the crime is caused by strong drink."

Working Man Pays

Who foots the bills? The landlord who loses his rent; the baker, butcher, grocer, coal man, dry goods merchant, whose goods the drunkard needs for himself and family, but cannot buy; the charitable people, who pity the children of drunkards, and go down in their pockets to keep them from starving; the taxpayers who are taxed to support the jails, penitentiaries, hospitals, almshouses, reformatories, that this cursed business keeps filled.

Who makes the money? The brewers, distillers, saloon-keepers, who are privileged to fill the land with poverty, wretchedness, madness, crime, disease, damnation, and death, authorized by the sovereign right of the people, who vote for this infamous business.

For every \$800 spent in producing useful and necessary commodities, the working man receives \$143.50 in wages. For every \$800 spent in producing booze, the working man receives \$9.85 in wages.

The saloon comes as near being a rathole for the working man to dump his wages in as anything I know of.

To know what the Devil will do, find out what the saloon is doing.

The man who votes for the saloon helps the Devil get his boy. The man who doesn't believe in a Hell has never seen a drunkard's home. The Devil and the saloon-keeper are always pulling on the same rope.

Booze Cost Illustrated

I could build 1,570,250 houses for the working people and pay \$2,000 for each house with the money we spend for booze in one year. If made into \$20 gold pieces

and piled one on top of the other, they would make a column 136 miles high. If made into silver dollars and laid side by side, they would reach 3,615 miles. If made into dimes it would be long enough to wrap a silver belt ten times around the world. In ten years I could build a silver automobile road to the moon.

The most beautiful and picturesque highway in the United States is the Columbia Highway, carved out of the sides of the Cascade Mountains, along the Columbia River, from Portland, Oregon, to Hood River, a distance of about one hundred miles, but that cost only a few hundred thousand dollars.

The Panama Canal, perhaps the greatest engineering feat of all time cost \$400,000,000; yet we could build six Panama Canals each year with the money spent for drink. I think to license an institution that produces such misery is one of the darkest spots on our government. I wish I could arouse every one to an uncompromising fight against the liquor traffic.

When cities get out boom editions, how many call attention to the fact that it is saloon dominated? There is no place outside the brothel where the atmosphere is so saturated; there is no place where you can meet the filthiest characters. It is the stem around which clusters most of the infamies. The saloon unfits its owners, bartenders and patrons for the duties of citizenship. It is usually

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" —Hab. 2:15.

found in political alliance with keepers and supporters of gambling dives. Gambling houses and houses of prostitution are usually so closely allied with the saloon, that when the saloon is driven out, they go.

The saloon is usually found in partnership with the foes of good government. It supports the boodle alderman, the corrupt law-maker, the political boss and machine. It asks only to be let alone in its law nullifying, vice, and crime-producing work. I have never known of a movement for good government that was not opposed by the saloon. If you believe in better civic conditions, if you believe in a greater and better city, if you believe in man going home sober, if you believe in men going to Heaven instead of Hell, then down with the saloon.

People are fit for liberty. The wrath of an outraged public will never be quenched until the putrid corpse of the saloon is hanging from the gibbet of shame; "praise God from whom all blessings flow."

Liquor Trade—Fat and Sleek

"But," says the whisky man, "if we haven't saloons, we will lose the trade of the farmers; they will not come to town to trade, if there are no saloons." I say you lie, and by that statement you insult one of the best classes of men on earth.

The liquor interests are still fat, sleek, smug, and powerful with many city, state, and national governments at their feet, and they are reaching out with their slimy hands to choke, throttle, and assassinate the character of those whom they cannot debauch, and who dare attack their hellish business. But their doom is sealed.

The argument is often used that if you close the saloons, you thereby close the breweries and distilleries and that will bring on a panic, for it will cut off the farmer's market for his corn, and that the brewer, who furnishes him a market for his corn is his benefactor. Let us see. A farmer brings to the brewer a bushel of corn. He finds a market for it. He gets fifty cents and goes his way, with the statement of the brewer ringing in his ears that the brewer is the benefactor. But you haven't gotten all the factors in the problem, Mr. Brewer, and you cannot get a correct solution of a prob-

lem without all the factors of a problem. You take the farmer's bushel of corn, brewer or distiller, and you brew and distill from it four and one-half gallons of spirits. I don't know how much he dilutes them before he puts them on the market. Only the brewer, the distiller, and God know. The man who drinks it doesn't, but, if he doesn't dilute it at all, he puts on the market four and one-half gallons of intoxicating liquor—thirty-six pints. I am not going to trace the thirty-six. It would take too long. But I want to trace three of them, and I will give you no imaginary stories plucked from the brain of an excited orator. I will take instances from the judicial pages of the Supreme Court and the circuit court judges' reports in Indiana and in Illinois to make my case.

Booze—A Hellish Tool

A few years ago in the city of Chicago, a young man of good parents and good character, one Sunday crossed the street and entered a saloon, open against the law. He found there boon companions. There was laughter, song and jest, and much drinking. After awhile, drunk, insanely drunk, his money gone, he was kicked into the street. He found his way across to his mother's home. He importuned her for money to buy more drink. She refused him. He seized from the sideboard a revolver and ran out into the street with the expressed determination of entering the saloon and getting more drink, money or no money. His fond mother followed him into the street. She put her hand upon him in loving restraint. He struck it from him in anger and then his sister came and added her entreaty in vain. And then a neighbor, whom he knew, trusted, and respected, came and put his hand on him in gentleness and friendly kindness, but in an insanity of drunken rage, the young man raised the revolver and shot his friend dead in his own blood upon the street. There was a trial; he was found guilty of murder. He was sentenced to life imprisonment and when the mother—a frail little bit of a woman—heard the verdict, she threw up her hands and fell in a swoon. In three hours she was dead.

Wrecker of Homes

In the streets of Freeport, Illinois, a young man of good family became involved in a controversy with a lewd woman of the town. He went in a drunken frenzy to his father's home, armed himself with a deadly weapon and set forth in the city in search of the woman with whom he had quarreled. The first person he met in the public square in the city was one of the most refined and cultured women of Freeport. She carried in her arms her babe—motherhood and babyhood, on the streets of Freeport in the daytime where they had a right to be—but this young man in his drunken insanity mistook her for the woman he sought and shot her dead on the streets with her babe in her arms. He was tried and Judge Ferand, in sentencing him to life imprisonment, said: "You are the seventh man in two years to be sentenced for murder while intoxicated."

In the city of Anderson, you remember the tragedy in the Blake home. A young man came home intoxicated, demanding money of his mother. She refused it. He seized from the wood box a hatchet and killed his mother, and then robbed her. You remember he fled. The officers of the law pursued him, brought him back. An indictment was read to him, charging him with the murder of the mother who had gone down into the valley of the shadow of death to give him life, of her who had looked down into his blue eyes and thanked God for his life. And he said, "I am guilty, I did it all." And Judge McClure sentenced him to life imprisonment.

Now I have followed probably three of the thirty-six pints of the farmer's product of a bushel of corn and the three of them have struck down seven lives—the three boys who committed the murder, the three persons who were killed, and the little mother who dies of a broken heart. And

(Continued on page 9)

Christmas Subscriptions

(Continued from page 1)

the love story of Abraham and his half sister Sarah, the love story of Isaac and Rebekah, who picture Christ and His bride. Here with earnest faithfulness to the Bible, with a deep understanding of Bible truth, and with spiritual imagination, we have tried to reproduce the life of Abraham to charm saved and lost, old and young, and to teach spiritual truth. The plan of salvation is made wonderfully clear. Every reader will be surprised at how much Abraham knew about Christ and the new birth and spiritual things.

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Travail of Soul and How to Have it

(Continued from page 6)

hard, and so long. And we went and got him in our car tonight, and he is here. And now, thank God, here he comes, Brother Rice!" And here a tall, young fellow came down the aisle. After the service was over, he had come to trust Christ. Oh, my! You know she was happy, and so that is the way Jesus is going to be.

You know the Scripture says, "Look unto Jesus! Run your race," "Looking unto Jesus the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"—"who for the joy..."

I will tell you right now, Jesus will have joy over sinners saved. Do you want to be happy when you get to Heaven? Am I going to be happy when I see my mother? Yes, but wait. I will tell you the one who is going to be happy when they come in from the north and the south and the east and the west. That woman said, "I prayed so hard, and we brought him in our car. And here he comes!" That won't be anything to what Jesus will say. He will say, "Here they come. Here they come. Oh, the torment and the nails in hands and feet and thorns on my head and spit in my face and mocking. . . . But here they come! Glory hallelujah, here they come!" Jesus is going to be happy in Heaven because He had the torment here, and that is what the Scripture means: "Who for the joy that was set before him endured the cross. . . ." And now, "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

"The Saviour will see the travail of His soul, And be satisfied fully o'er souls He's redeemed; Compared to that reaping, He scorned all his suffering, To be paid at the reaping up there."

I tell you, Jesus had compassion. We learn in Matthew 9:36: "But when he saw the multitudes, he was moved with compassion on

them, because they fainted, and were scattered abroad, as sheep having no shepherd." They didn't know where to go, and Jesus had a heart broken for poor people.

I am glad Jesus loves common people. Now, I love nice people. I love cultured people. I love people that have talent and gifts. I like people that are sober, don't you?—and don't drink, and don't cuss, and have a good education, and like what I like and treat me nice. But Jesus loves people that are bums and drunkards and harlots, and people who hate Him and curse Him and spit on Him and kill Him. Yes, Jesus loves them. That is the difference. Oh, God, give me the compassion Jesus had for sinners! That is what we need. Don't you think so? A compassion of heart. Jesus had it.

Paul, Our Example in Soul Burden for Sinners

Paul had it, too. Paul said, "I say the truth in Christ, I lie not," because you would hardly believe it. If you stopped and took it seriously, you would hardly believe it, but Paul says, "I am not lying. The Spirit of God tells me to write it down and bears witness. I have unceasing pain. I've got a hurt in my heart all the time." What for, Paul? "Oh, the Jews, the Jews. My brethren according to the flesh. These poor Jews."

But Paul, they nearly killed you up at Jerusalem. "Oh, I know," Paul said, "but they are so dear to God." They are all your enemies, Paul. They run you out of every town you get in. "Yes, I know," Paul said, "I just weep over them. Why, I could wish that the curse of God was on me and Jesus would turn His face away from me. I could go through crucifixion for it, to get my Jewish brethren saved." We ought to learn that. Paul had it.

Paul came back to Ephesus one time after he had been there before for three years. He had started a church in the midst of heathen darkness. They had a great church, thousands of members, and a great many preachers. So Paul came back and sent the preachers word to meet down at the seaport, Miletus. So all the preachers came out there to Miletus to meet Paul. And Paul said to the preachers: "I call you men to witness. I am free from the blood of all men." He said, "I ceased not to declare the whole counsel of God when I was here. If anybody goes to Hell from Ephesus, I am not to blame." He said, "I went among you both publicly and from house to house. I worked night and day and made my own way and made tents and made money to support my song leaders and my personal workers and my party. I am not to blame if anybody goes to Hell. I went night and day with tears."

Oh, I wish I could lift up my hands to God and say, "Lord, I don't have any blood on me. If anybody goes to Hell, I am not to blame." Night and day with tears, publicly and from house to house!

Somebody said, "Well, certain times you can't have revival." You can't with ordinary methods. You can't with a dry eye.

You can't have revival some places if you eat three meals a day. You can't have revival some places and sleep every night. You can't have revival some places without getting spit on, or knocked in the head, or ridden out of town on a rail, or called a fanatic and a nut and a fool, or put in jail or something else. But you can have revival if you have enough burden of soul to take what comes and take what it takes—the night of prayer, the fasting and weeping and waiting by God's grace. You know, there is not any answer to travail of soul. If God gives travail, the child will come to birth. Did you know that? And so we need to learn how to have travail of soul. Paul had it and so did Jesus.

Gospel Seed Should Be Watered With Tears

Jeremiah had it. Don't you remember the compassion of Jeremiah? He said, "Behold, and see if there be any sorrow like unto

my sorrow. . . ." He said, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1).

We need broken hearts. Isn't that what the Bible says? Psalm 126:5 says: "They that sow in tears shall reap in joy." The Bible doesn't say simply that they that sow shall reap with joy. The Bible says those that sow "in tears." I came from the dry West Texas country, from that dry farming country. I know they sow the seed and it may stay in the ground six months at a time and not even sprout because not a drop of moisture falls on it. You know, seed isn't enough. Seed has to have moisture, and if you go and water it with your tears and weep and travail before God, God blesses that kind of sowing. Did you know that?

"Going forth with weeping, sowing for the Master, Though the loss sustained our spirit often grieves."

We need to learn travail of soul. I have been in revivals long enough that I can tell this. If there

Victory

An Indian, in explaining the conflict of the two natures in man, said, "It seems to me as though two dogs are fighting within me: one is a black dog, and he is very savage and very bad; the other is a white dog, and he is very gentle and very good, but the black dog fights with him all the time." And which dog wins, someone asked. Laconically, the Indian replied, "Which ever one I say 'sic him' to!" And it was well put, for if the will is on the side of the evil, the flesh will triumph; but if the will is subdued by grace and subject to the Holy Spirit, the new nature will control.

—H. A. Ironside

ever comes a time when people begin to cry and beg God and stay awake and can't eat, I know you can have revival then.

When a Brother Stopped Eating

I was in Des Moines, Iowa, and a young fellow, nineteen, got a burden for his brother and for his sister-in-law. And he came to me and said, "Brother Rice, I'll tell you what I have done. I want you to tell me whether I did right." He said, "I have been so burdened for my brother, and my brother is kind of an infidel. He said, 'All that stuff, I don't believe that.' He said, 'Now I am too educated, and I have read too much and I am too modern. I can't take all that stuff. I don't believe that—Jesus born of a virgin, the Bible the Word of God, and all that. I don't believe that.'" The young fellow said, "I pressed him and finally he said, 'I don't want to hear any more about it.' I tried to get him to come to church. I talked to him. I did everything I could."

The young man said, "I have done all I can do. I promise God I'll never eat another meal until my brother is saved. I have done all I know to do and I want him saved, and I promise God I'll never eat again. I am going to have my brother saved." He said, "I have already talked and talked until he is impatient and I can't get him to church and he won't listen to me and I don't know anything else to do. And so I am going to wait on God and cry and pray. I'll never eat again until my brother is saved." He said, "Is that right or not?"

Well, that kind of put me on the spot. Would you tell him to go ahead and starve to death? What would you tell him? I said, "I'll tell you what. If God told you to do it and if you are doing it by faith in God, why then you are right. If you are doing it to try to please me, you are wrong. See? If you are risking me to get your brother saved, you are wrong. But if you are doing it for Jesus Christ because He told you to, and you've got the faith that He'll save your

brother, then you are right. You stay with it."

He had told his brother, "I wouldn't mention this to you, but you would think I am sick or you would think I am mad or something else. And so when you have meals, I won't come and eat." He said, "I wouldn't even mention it to you, but I don't want you to think I am upset at you or mad at you or that I am sick. But I am not going to eat. I've just got a burden of soul on me about this matter of your getting saved." I think that was on Tuesday, and on Thursday night the brother and the sister-in-law both came to church and were both converted!

You know, if God's people ever get down to where they mean business—why, with Jesus it was desperate measure. With Jesus it was the torment of the damned to keep people out of Hell. Don't you think we ought to have some of that? Don't you think that?

Oh, my heart just breaks in the early part of a revival meeting. I feel pretty good when we get over the hump and begin to preach to sinners and give an invitation. But sometimes I just nearly die before Christians get burdened and before I get down where I can give an invitation to sinners. And we can and should have such travail of soul.

How to Get Travail of Soul for Sinners

Now how can I have travail of soul? Let me mention briefly about three things. In the first place, you can set out to read the Bible, meditate on the Scriptures. Listen. You preachers hear me. Did you know that Christian people need preaching on Hell as bad as lost sinners do? A Christian can't have any burden unless Hell becomes real to his heart. Billy Graham wrote to me some years ago and he said, "Brother Rice, every time I preach on Hell, first I get your sermon *Hell, What the Bible Says About It*, and read it through." He said, "I don't use that sermon." He said, "I do it to get my own heart burdened about the matter. I need the message for my own heart; then I can preach on Hell." Well, I am just saying that if you Christian people get to thinking enough about Hell you will be burdened. Dr. Joe Henry Hankins has a sermon, "Why Every Preacher Ought to Spend Ten Minutes in Hell."

The truth of the matter is, you are no good without realizing Hell. Jesus did spend some time in torments like Hell. And He has never gotten away from the heartbreak and ruin of people going to Hell. You and I ought to feel some of the flames of Hell and the torment and burden. If you will spend time thinking about it and reading the Scriptures on sin and God's judgment and Hell and a plain warning—if you would spend enough time on that, and meditate enough on God's wrath you would begin to have a burden about sinners.

You know, the rich man in Hell never thought much about his brothers until there in the fire himself and he said, "Oh, my five brothers back home!" Don't you think it is a strange thing that a man down in Hell is/broken up about his brothers, and you are up here where you can talk to them and do some good, and are not concerned about them? Don't you think that is strange? So meditate, read the Word, pray about this. Cultivate a burdened heart.

And then what else? Another thing is, I would say by God's grace I am going to search out all the things which keep me from burden for souls. You are too much occupied. Anybody who can get brokenhearted about making fifty cents is not going to be brokenhearted about a soul going to Hell. Did you know that? You are too much interested in other things. You are too crazy about your fun, or too crazy about your business, or too crazy about your job, or too crazy about your baby, and you are going to have to say, "By God's grace I am going to take my mind off a lot of other things and I am going to get a broken heart for sinners."

One can set out to seek a burdened heart. James says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness."

Humble yourselves in the sight of the Lord. . . ." (James 4:9, 10). The Bible indicates a Christian can set out to seek a burdened heart, and you ought to do that. I would say, "I will try to empty myself of a lot of other things so I can give the time to it."

And a third thing—I would say, "Oh, God, help me. I am going to put this first and work at soul winning." And then I would pray. I would pray for the blessed Holy Spirit to make Heaven and Hell and salvation real. Listen, unless there comes a breath of God, unless there comes some sweet moving of the Holy Ghost, unless there comes a melting from Heaven, all our work is vain. Did you ever sing in the old time:

"Brethren, we have met to worship And adore the Lord our God. Will you pray and holy manna Will be showered all around."

All is vain unless the Spirit Of the Holy One come down. Brethren, pray and holy manna Will be showered all around."

Oh, pray and wait on God until your heart is broken for sinners. Let us pray.

Our Heavenly Father, there are a lot of people here and some of them are letting their own loved ones go to Hell and they haven't ever lost a night's sleep. Some of them have never missed a meal. Some of them have maybe never shed a tear for loved ones who are unconverted. Oh, God, come to teach us travail and broken heart.

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"Get on the Water Wagon"

(Continued from page 7)

now, I want to know, my farmer friend, if this has been a good commercial transaction for you. You sold a bushel of corn; you found a market; you got fifty cents; but a fraction of this product struck down seven lives, all of whom would have been consumers of your products for their life expectancy. And do you mean to say that is a good economic transaction to you? That disposes of the market question until it is answered; let no man argue further.

Beer Made Jubilee in Hell

If ever there was a jubilee in Hell it was when lager beer was invented.

I tell you, gentlemen, the American home is the dearest heritage of the people, for the people, and by the people, and when a man can go from home in the morning with the kisses of wife and children on his lips, and come back at night with an empty dinner bucket to a happy home, that man is a better man, whether white or black. Whatever takes away the comforts of home, whatever degrades that man or woman, whatever invades the sanctity of the home, is the deadliest foe to the home, to church, to state and school—and the saloon is the deadliest foe to the home, the church and the state, on top of God Almighty's dirt. And if all the combined forces of Hell should assemble in conclave, and with them all the men on earth that hate and despise God, and purity, and virtue—if all the scum of the earth could mingle with the denizens of Hell to try to think of the deadliest institutions to home, to church and state, I tell you, sir, the combined hellish intelligence could not conceive of or bring forth an institution that could touch the hem of the garment of the open licensed saloon to damn the home and manhood, and womanhood and business, and every other good thing on God's earth.

In the Island of Jamaica, the rats increased so that they destroyed the crops, and they introduced the mongoose, which is a species of the coon. They have three breeding seasons a year; there are twelve to fifteen offspring in each brood, and they are deadly enemies of the rats. The result was that the rats disappeared and there was nothing more for the mongoose to feed upon; so they attacked the snakes, and the frogs, and the lizards that fed upon the insects. The results were that the insects increased and stripped the gardens, eating up the peas and the lettuce. And then the mongoose attacked the sheep, and the cats, and the puppies, and the calves and the geese. Now Jamaica is spending hundreds of thousands of dollars to get rid of the mongoose.

The American mongoose is the open licensed saloon. It eats the carpets off the floor, the clothes from off your back, your money out of the bank; and it eats up character, and it goes on until at last it leaves a stranded wreck in the home, a skeleton of what was once brightness and happiness.

There were some men playing cards, and one fellow pulled out a whisky flask and passed it about, and when it came to the drummer he said, "No."

"What," they said, "have you got on the water wagon?" and they all laughed at him.

He said, "You can laugh if you want to. But I was born with an appetite for drink, and for years I have taken from five to ten glasses per day. But I was at home in Chicago not long ago, and I have a friend who has a pawn shop there. I was in there when in came a young fellow with ashen cheeks and a wild look on his face. He came up trembling, threw down a little package and said, 'Give me ten cents.' And what do you think was in that package? It was a pair of baby shoes.

"My friend said, 'No, I cannot take them.'

"But he said, 'Give me a dime, I must have a drink!'

"No, take them back home, your baby will need them."

"And the poor fellow said, 'My

baby is dead, and I want a drink.'"

Always a Law Violator

There is no law, divine or human, that the saloon respects. Lincoln said, "If slavery is not wrong, nothing is wrong." I say if the saloon, with its train of disease, crime, and misery is not wrong, then nothing on earth is wrong. If the fight is to be won we need men—men that will fight—the church, Catholic and Protestant, must fight it or run away, and thank God she will not run away, but fight to the last ditch.

Who works the hardest for his money, the saloon man or you?

Who has the most money Sunday morning, the saloon man or you?

The saloon comes as near being a rathole for a wage earner to dump his wages in as anything you can find. The only interest it pays is red eyes and foul breath, and the loss of your health. You go in with money, and you come out with empty pockets. You go in with character, and you come out ruined. You go in with a good position, and you lose it. You lose your position in the bank, or in the cab of the locomotive. And the saloon pays nothing back but disease and damnation and gives an extra dividend in delirium tremens and a free pass to Hell. And then it will let your wife be buried in the potter's field, and your children go to the asylum. And yet you walk out and say that the saloon is a good institution, when it is the dirtiest thing on earth. It hasn't one leg to stand on and has nothing to commend it to a decent man or woman.

"But," you say, "we will regulate it by high license." Regulate what by high license? You might as well try to regulate a powder mill in Hell. Do you want to pay taxes in boys or dirty money? A man that will sell out to that dirty business, I have no use for.

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."—Isa. 28:7,8.

See how absurd their arguments are. If you drink bourbon in a saloon that pays \$1,000 a year license, will it eat your stomach less than if you drink it in a saloon that pays \$500 license? Is it going to have any different effect on you, whether the gang pays \$500 or \$1,000 license? No. It will make no difference whether you drink it over a mahogany counter or a pine counter—it will have the same effect on you; it will damn you. So there is no use talking about it.

Shut Off Source of Supply

In some insane asylums, do you know what they do? When they want to test some patient to see whether he has recovered his reason, they have a room with a faucet in it, and a cement floor, and they give the patient a mop and tell him to mop up the floor. And if he has sense enough to turn off the faucet and mop up the floor, they will parole him, but should he let the faucet run, they know that he is crazy.

Well, that is what you are trying to do. You are trying to mop it up with taxes, and insane asylums, and jails, and Keeley cures, and reformatories. The only thing to do is to shut off the source of supply.

A man was delivering a temperance address at a fair grounds and a fellow came up to him and said, "Are you the fellow that gave a talk on temperance?"

"Yes."

"Well, I think that the managers did a dirty piece of business to let you give a lecture on temperance. You have hurt my business, and my business is a legal one."

"You are right there," said the lecturer, "they did do a mean trick. I would complain to the officers." And he took up a premium list and said, "By the way, I see there is a premium of so much offered for the best horse, and cow, and butter. What business are you in?"

"I'm in the liquor business."

"Well, I don't see that they offer any premium for your business. You ought to go down and compel them to offer a premium for your business, and they ought to offer on the list \$25 for the best wrecked home, \$15 for the best bloated bum that you can show, and \$10 for the finest specimen of a brokenhearted wife, and they ought to give \$5 for the finest specimen of thieves and gamblers you can trot out. You can bring out the finest looking criminals. If you have something that is good, trot it out. You ought to come in competition with the farmer, with his stock, and the fancy work and the canned fruit."

"Saloon Is a Coward"

As Dr. Clinton Howard said, "I tell you that the saloon is a coward. It hides itself behind stained glass doors, and opaque windows, and sneaks its customers in at a blind door. It keeps a sentinel to guard the door from the officers of the law. It marks its wares with false bills of lading, and offers to ship green goods to you and marks them with the name of wholesome articles of food, so people won't know what is being sent to you."

The liquor demon strikes in the night. It fights under cover of darkness and assassinates the characters that it cannot damn. It attacks defenseless womanhood and childhood. The saloon is a coward. It is a thief—it is not an ordinary court defender that steals your money, but it robs you of manhood and leaves you in rags and takes away your friends; it robs your family; it impoverishes your children and brings insanity and suicide. It will take the shirt off your back and it will steal the coffin from a dead child and yank the last crust of bread out of the hand of the starving child; it will take the last bucket of coal out of your cellar, and the last cent out of your pocket, and will send you home bleary-eyed and staggering to your wife and children. It will steal the milk from the breast of the mother and leave her with nothing with which to feed her infant. It will take the virtue from your daughter. It is the dirtiest, most low-down, damnable business that ever crawled out of the pit of Hell.

"Saloon Is a Liar"

It is an infidel. It has no faith in God; has no religion. It would close every church in the land. It would hang its beer signs on the abandoned altars. It respects the thief and it esteems the blasphemer. It fills the prisons and the penitentiaries. It despises Heaven, hates love, scorns virtue. It tempts the passions. Its music is the song of a siren. Its sermons are a collection of lewd, vile stories. It wraps a mantle about the hope of this world and that to come. Its tables are full of the vilest literature. It is the moral clearing house for rot and damnation and poverty and insanity.

The saloon is a liar. It promises good cheer and sends sorrow. It promises health and causes disease. It promises prosperity and sends adversity. It promises happiness and sends misery. Yes, it sends the husband home with a lie on his lips to his wife; and the boy home with a lie on his lips to his mother; and it causes the employee to lie to his employer. It degrades. It is God's worst enemy and the Devil's best friend. Seventy-five per cent of impurity comes from the grogshop. It spares neither youth nor old age. It is waiting with a dirty blanket for the baby to crawl into this world. It lies in wait for the unborn.

It cocks the highwayman's pistol. It puts the rope in the hands of the mob. It is the anarchist of the world and its dirty, red flag is dyed with the blood of women and children. Yes, it is a murderer. Every plot that was ever hatched against our flag and every anarchist plot against the govern-

ment and law, was born and bred, and crawled out of the grogshop to damn this country.

I tell you that the curse of God Almighty is on the saloon. Legislatures are legislating against it. Decent society is barring it out. The fraternal brotherhoods are knocking it out. The Masons and the Odd Fellows, and the Knights of Pythias, and A. O. U. W., are closing their doors to the whisky sellers. They don't want you wriggling your carcass in their lodges. Yes, sir, I tell you, the curse of God is on it.

There they go; look at them! Every year millions of our young men enter the grogshops and begin a public career Hellward. I will let that frightful grist grind for one year and on December 31, I will ring the bell and raise the curtain and say to the saloons, "On the first day of January I gave you the brain, brawn and young manhood of our lands; you have had them one year. What have you to show for their twelve months in your keeping? I want them back and have come in the name of father, mother, sister, sweetheart, home, God and native land. Give me back what you have had. March out!"

I count them and many thousands have become muttering, bleary-eyed drunkards.

Personal Liberty Argument

What is that music I hear? A funeral dirge. Yonder goes a funeral procession: thousands upon thousands of men dead from the effects of drink each year. One man leaps from a train; another

will plunge into a river; another will throw his hands to his head and cry "Mother!" and his life will go out like a burnt match.

Do you know of any fellow who died young because he did not drink? Did you know of any fellow who killed his wife because he drank too much coffee? The saloon is a murder mill and a poison factory. The only difference between a high-toned saloon and a low-down saloon is one smells bad and the other stinks.

In these days when the question of saloon or no saloon is at the fore in almost every community, one hears a good deal about what is called "personal liberty." These are fine, large, mouth-filling words and they certainly do sound first-rate but when you get right down and analyze them in the light of common old horse sense, you will discover that in their application to the present controversy they mean just about this: "Personal liberty" is for the man who, if he has the inclination and

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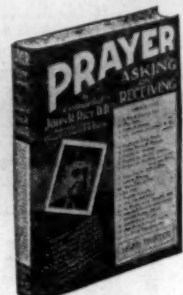
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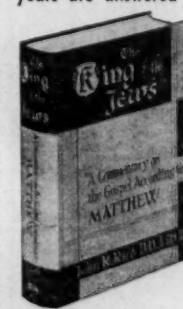
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"Get on the Water Wagon"

(Continued from page 9)

the price, can stand up to a bar and fill his hide so full of red liquor that he is transformed for the time into an irresponsible, dangerous, evil-smelling brute. But "personal liberty" is not for his patient, long-suffering wife who has to endure with what fortitude she may his blows and curses; nor is it for his children who, if they escape his insane rage, are yet robbed of every known joy and privilege of childhood, and too often grow up neglected, uncared for, and vicious as the result of their surroundings and the example before them. "Personal liberty" is not for the sober, industrious citizen who, from the proceeds of honest toil and orderly living, has to pay, willingly or not, the tax bills which pile up as the direct result of drunkenness, disorder, and poverty, the items of which are written in the records of every police court and poorhouse in the land; nor is "personal liberty" for the good woman who goes abroad in the town only at the risk of being shot down by some drink-crazed creature. This rant about "personal liberty" as an argument has no leg to stand upon.

Count the Rum Criminals

I stand in front of the jails and penitentiaries and count the whisky-made criminals. One says, "Yes, Bill, I fired the gun." Another says, "Yes, I killed my wife." Another says, "Yes, I murdered my friend; I am waiting for the rope or the electric chair." And it goes on, an endless procession. Let me summon the wifehood, and the motherhood, and the childhood, and see the tears rain down the upturned faces. I tell you tears are too weak for that hellish business; tears are only brackish tide water that well up at the bidding of some occult power.

There are hundreds of thousands of whisky orphans in the United States—enough in the world to belt this globe three times around, punctured at every fifth point by a drunkard's widow.

Like Hamilear of old, who

swore young Hannibal to eternal enmity against Rome, so I propose to perpetuate this feud against the liquor traffic, until the white-winged dove of temperance builds her nest on the dome of the Capitol at Washington and spreads her wings of peace, sobriety and joy over our land and we can stand a free and sober nation and sing, "My Country 'tis of thee, sweet land of liberty, of thee I sing."

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God." —1 Cor. 6:9, 10.

Saloons Hurt Legitimate Trade

As my friend Alex Cairns says, "We are getting wise to the con game of the four-flushing rummies." It gives you bats in your belfry, floating giblets, inflammation of the gizzard, and ingrowing coffin nails. The booze hates the trade union. Nobody ever heard of "Union-made whisky." Even a drinking bartender can't find a job. The railroads and steel mills and the manufacturers say, "No job for you, if you rush the growler."

I hold a silver dollar in my hand. Come on, we are going to a saloon. We will go into a saloon and spend that dollar for a quart. It takes twenty cents to make a gallon of whisky and a dollar to buy a quart. You say to the saloon-keeper, "Give me a quart." I will show you, if you wait a minute, how she is burned up. Here I am—John, an old drunken bum with a wife and six kids. Come on, I will go down to a saloon and throw down my dollar. It costs twenty cents to make a gallon of whisky. A nickel will make a quart. My dollar will buy a quart of booze. Who gets the nickel? The farmer, for corn or apples. Who gets the ninety-five

cents? The United States Government, the big distillers, the big corporations. I am John, a drunken bum, and I will spend my dollar. I have worked a week and got my pay. I go into the grogshop and throw down my dollar. The saloon-keeper gets my dollar and I get a quart of booze. Come home with me. I stagger, and reel, and spew into my wife's presence and she says:

"Hello, John, what did you bring home?"

"A quart."

What will a quart do? It will burn up my happiness and fill my home with squalor and want. So there is the dollar. The saloon-keeper has it. Here is my quart. I have that. There you get the whisky end of it. Here you get the workman's home end of the saloon.

But come on; I will go to a store and spend the dollar for a pair of shoes. I want them for my son, and he puts them on his feet, and with the shoes to protect his feet, he goes out and earns another dollar. And my dollar becomes a silver thread in the wool and warp of happiness and joy, and the man that owns the building gets some, and the clerk that sold the shoes gets some, and the merchant and the traveling man and the wholesale house get some, and the factory, and the man that made the shoes, and the man that tanned the hide, and the butcher that bought the calf, and the farmer that raised the calf, and the little colored fellow that shined the shoes, and my dollar spread itself and nobody is made worse for spending the money.

I join the Booster Club for business and prosperity. A man said, "I will tell you what is the matter with the country, it's overproduction." You lie; it is underconsumption.

Say, wife, the bread that ought to be in your stomach to satisfy the cravings of hunger, is down yonder in the grocery store, and your husband hasn't money enough to carry it home. The meat that ought to satisfy your hunger hangs in the butcher shop. Your husband hasn't money to buy it. The cloth for a dress is lying on a shelf in the store, but your husband hasn't the money

to buy it. The whisky gang has his money.

What is the matter with our country? I would like to do like this. I would like to see every booze-fighter get on the water wagon. I would like to summon all the drunkards in America and say, "Boys, let's cut her out and spend the money for flour, meat, and clothes; what do you say?" Say!

"Come on; I'm going to line up the drunkards. Everybody fall in. Come on, ready, forward march; right, left, here I come with all the drunkards. We will line up in front of a butcher shop. The butcher says, 'What do you want, a piece of neck?'"

"No, how much do I owe you?"

"Three dollars."

"Here's your dough. Now give me a porter-house steak and a sirloin roast."

"Where did you get all that money?"

"Went to hear Bill and climbed on the water wagon."

"Hello! What do you want?"

"Beefsteak."

"What do you want?"

"Beefsteak."

We empty the shop and the butcher runs to the telephone.

"Hey, central, give me the slaughter house. Have you got any beef, pork and mutton?"

Merchants Profit by Dry Era

They strip the slaughter house and then telephone to Swift, and

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted."—Prov. 31:4, 5.

Armour, and Cudahy, to send down trainloads of beefsteaks.

"What's the matter?"

"The whole bunch has gotten on the water wagon!"

And the big packers in Chicago say to their salesmen: "Buy beef, pork and mutton."

The farmers see the price of cattle and sheep jump up to three times their value. Let me take the money you dump into the whisky hole and buy beefsteaks with it. I will show you what is the matter with America. I think the liquor business is the dirtiest, rottenest business this side of Hell.

Come on; are you ready? Fall in! We line up in front of a grocery store.

"What do you want?"

"Why, I want flour."

"What do you want?"

"Flour."

"What do you want?"

"Flour. Yes, ship in trainloads of flour; send on the fast mail schedule, with an engine in front, one behind and a Mogul in the middle."

"What's the matter?"

"Why, the workingmen have stopped spending their money for booze, and have begun to buy flour."

The big mills tell their men to buy wheat and the farmers see the price jump to over \$2.00 per bushel. What's the matter with the country? Why, the whisky gang has your money and you have an empty stomach, and yet you will walk up and vote for the dirty business.

Come on, cut out the booze, boys. Get on the water wagon; get on for the sake of your wife and babies, and hit the booze a blow.

Come on, ready, forward march! Right, left, halt! We are in front of a dry goods store.

"What do you want?"

"Clothes."

"What do you want?"

"Clothes."

"What do you want?"

"Clothes."

"What do you want?"

"Clothes."

"Clothes; all right, come on."

The stores are stripped.

Hey, Marshall Field, Sears-Roebuck, Montgomery-Ward, send down clothes. The whole bunch has voted out the saloons and we have such a demand for clothes we don't know what to do. And the big stores telegraph to Fall River to ship goods, and the factories telegraph to buy cotton, and they tell their salesmen to buy cotton, and the cotton plantation man sees cotton jump up to \$150 a bale.

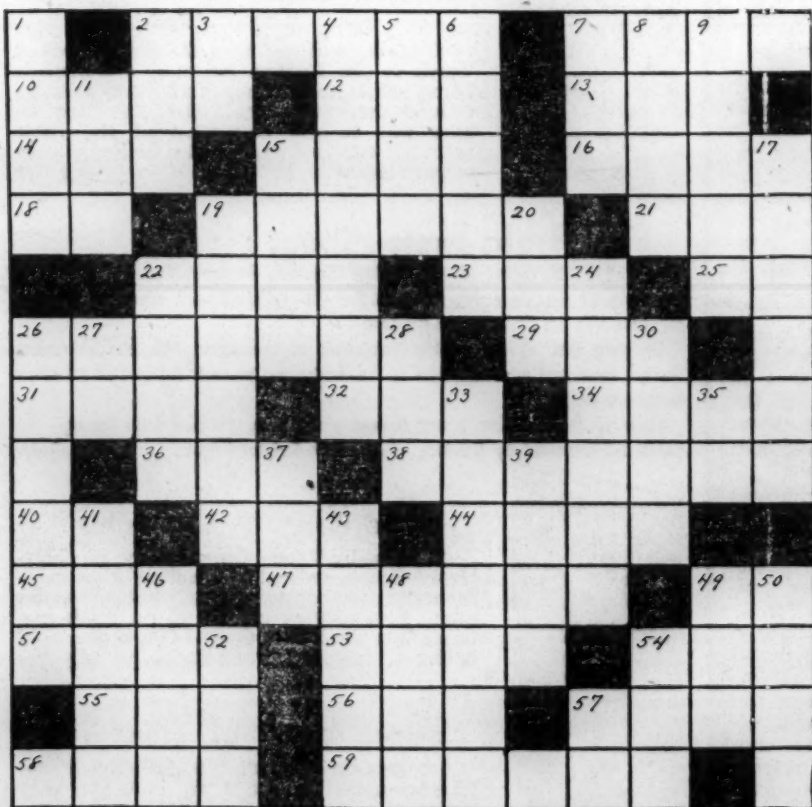
What is the matter? Your children are going naked and the whisky gang has your money. That's what's the matter with you. Don't listen to those old whisky-soaked politicians who say "stand pat for the saloon."

Come with me. Now, remember, we have the whole bunch of booze fighters on the water wagon, and

(Continued on page 12)

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3. Each weekly entry will be checked, and you will receive a post card if your correct entries will not be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive your copy of the featured book-of-the-month for October. If you prefer a book or cards previously offered, please indicate your choice. Remember that some of the books require five cards. The answer for Puzzle Number 43 will appear in the November 8 issue of THE SWORD OF THE LORD.

One lady writes, "It's so much fun doing the puzzles, one hardly needs a reward, but it is kind of you to give us this added enjoyment" Yes, winning the puzzle prizes can be an added enjoyment to you and your family as well as working the puzzles. Especially does the selection for October, *Seven Secrets of a Happy, Prosperous Christian Life*, by Dr. John R. Rice, fit into this category. Send us your four cards this month for this book. You will enjoy it.

My apologies! In Puzzle Number 41, clue 10 down no doubt confused you since it should have read "itched" and not "squeezed or slipped through." No one, however, was charged with an error.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clue numbers given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, November 2, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

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Puzzle Number 43

Clews Across

- Island where Paul escaped to shore (Acts 28:1)
- Chief divinity of the ancient Romans
- Press
- A baglike part of an animal or plant
- A covering for the apex of a sharp-pointed roof
- Plunder
- Become obscure
- Narrow woven fabric
- Degree
- Large vase (Class. Antiq.)
- The monetary unit of Romania
- Son of Shuthelah (Num. 26:36)
- Ocean or large inland water
- Royal Navy (abbr.)
- First day of the ancient Roman month
- Pronoun
- Handle (Rom. Antiq.)
- The greater light to rule the day
- Soft, soapy-feeling mineral
- Greek letter
- Any fictitious and wonderful tale
- Per annum (abbr.)
- The earth
- Change course in sailing
- A vessel with various forms, usually a vase with a pedestal
- Comment
- Journalist (abbr.)
- Observes
- Ceremony
- Call of an animal
- Article made of twine used by several of the apostles
- Insect
- Companion of Barnabas (Acts 15:39)
- Requested
- A flag; banner

Clews Down

- Eagle, sparrow, swift
- Masses
- Engineman (abbr.)
- There are many in the Aegean Sea
- Tightly drawn
- Measure of land (pl.)
- Velvet-black mineral
- Precious stone, highly prized as a gem

- Venomous reptile which fastened on Paul's hand
- Thrice was Paul beaten with them (sing. form)
- Broken coat of a seed of cereal grain
- Mother of Timothy, Paul's friend
- Cause to be
- A friend of David (I Kings 1:8)
- Otherwise
- Assail
- A Christian at Troas with whom Paul left a cloak (II Tim. 4:13)
- One
- A gate (II Kings 11:6)
- Past tense of "sink"
- Puts into notation
- Library of Congress (abbr.)
- Arrived (abbr.)
- Animal
- Place where fights of gladiators took place
- Place in Lycaonia visited by Paul
- Require
- Appearance
- Shiver; quake
- Trees
- Saint (fem.—abbr.)
- Prohibition
- Magnesium (abbr.)

Answer to Puzzle Number 41:

M	A	K	E	R	V	U	L	G	A	T	E
A	R	I	D	S	I	R	E	R	Y	E	
T	E	N	M	A	R	V	M	A	R	K	
T	D	R	E	N	G	P	O	E	E		
H	P	M	A	G	I	I	D	A	D		
E	L	L	T	N	L	E	S	S			
W	O	O	L	L	Y	J	O	S	E	P	H
T	R	U	E	V	T	R	U	E			
H	D	R	S	I	B	I	S	R	A		
E	N	I	S	R	E	N	T	S	V		
R	E	A	D	S	T	A	G	O	P	E	
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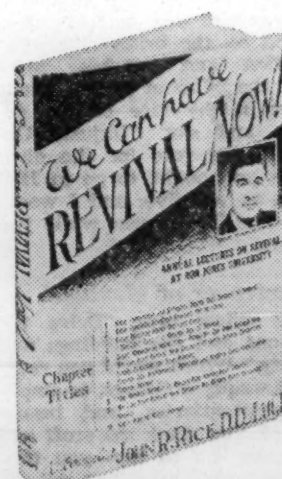
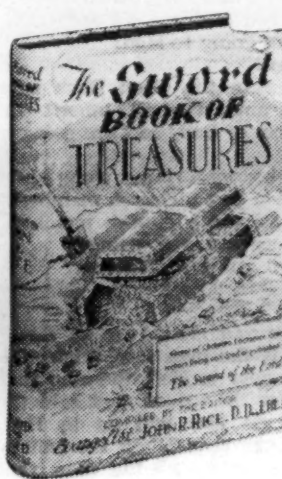
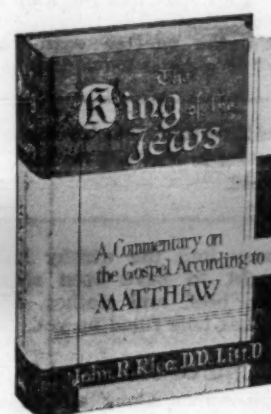
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Name _____

Address _____

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Enlightening! Encouraging! Enabling! Ennobling!

"Get on the Water Wagon"

(Continued from page 10)

I'm going home now. Over here I was John, the drunken bum. The whisky gang got my dollar and I got a quart. Over here I am John on the water wagon. The merchant got my dollar and I have his meat, flour, and clothes, and I'm going home now. "Be it ever so humble, there's no place like home without booze."

Wife comes out and says, "Hello, John, what have you got?"

"Two porterhouse steaks, Sally."

"What's that bundle, Pa?"

"Cloth to make you a new dress, sis. Your mother had fixed your old one so often, it looks like a crazy quilt."

"And what have you there?"

"That's a pair of shoes for you, Tom; and here is some cloth to make you a pair of pants. Your mother has patched the old ones so often they look like the map of the United States."

What's the matter with the country? We have been dumping

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

the money into the whisky hole that ought to have been spent for flour, beef, and clothes, and haven't that hole filled up yet.

Wet Church Membership

A man comes along and says, "Are you a drunkard?"

"Yes, I'm a drunkard."

"Where are you going?"

"I am going to Hell!"

"Why?"

"Because the Good Book says, 'No drunkard shall inherit the Kingdom of God,' so I am going to Hell."

Another man comes along and I say, "Are you a church member?"

"Yes, I am a church member."

"Where are you going?"

"I am going to Heaven."

"Did you vote for the saloon?"

"Yes!"

"Then you should go to Hell."

Say, if the man that drinks the whisky goes to Hell, the man that votes for the saloon that sold the whisky to him will go to Hell. If the man that drinks the whisky goes to Hell, and the man that sold the whisky to the men that drank it goes to Heaven, then that poor drunkard will have the right to stand on the brink of eternal damnation and put his arms around the pillar of justice, shake his fist in the face of the Almighty, and say, "Unjust! Unjust!" If you vote for the dirty business you ought to go to Hell as sure as you live, and I would like to fire the furnace while you are there.

Destroyer of Manhood

Some fellow says, "Drive the saloon out and the buildings will be empty." Which would you rather have, empty buildings, or empty jails, penitentiaries, and insane asylums? You drink the stuff and what have you to say—you that vote for it, and you that sell it? Look at them painted on the canvas of your recollection.

What is the matter with that grand old country of ours? I heard my friend, George Stuart, tell how he imagined that he walked up to a mill and said, "Hello, there, what kind of a mill are you?"

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

"A saw mill."

"And what do you make?"

"We make boards out of logs."

"Is the finished product worth more than the raw material?"

"Yes."

"We will make laws for you. We must have lumber for houses."

He goes up to another mill and says, "Hey, what kind of a mill are you?"

"A grist mill."

"What do you make?"

"Flour and meal out of wheat and corn."

"Is the finished product worth more than the raw material?"

"Yes."

"Then come on. We will make laws for you. We will protect you."

He goes up to another mill and says, "What kind of a mill are you?"

"A paper mill."

"What do you make paper out of?"

"Straw and rags."

"Well, we will make laws for you. We must have paper on which to write notes and mortgages."

He goes up to another mill and says, "Hey, what kind of a mill are you?"

"A gin mill."

"I don't like the looks nor the smell of you. A gin mill; what do you make? What kind of a mill are you?"

"A gin mill."

"What is your raw material?"

"The boys of America."

The Saloon Is a Rattlesnake

The gin mills of this country must have 2,000,000 boys or shut up shop. Say, walk down your streets, count the homes, and every fifth home has to furnish a boy for a drunkard. Have you furnished yours? No. Then I have to furnish two to make up.

"What is your raw material?"

"American boys."

"Then I will pick the boys up and give them to you!"

A man says, "Hold on; not that boy; he is mine!"

Then I will say to you what a saloon-keeper said to me when I protested: "I am not interested in boys; to Hell with your boys."

"Say, saloon, gin mill, what is your finished product?"

"Bleary-eyed, low-down, staggering men and the scum of God's dirt, that have gone to the mat and taken the count."

Go to the jails; go to the insane asylums and the penitentiaries, and the homes for the feeble-minded. There you will find the finished product of your dirty business. I tell you it is the worst business this side of Hell, and you know it.

"What Could You Do?"

Listen! Here is an extract from the *Saturday Evening Post*, taken from a paper read by a brewer. You will say that a man didn't say it: "It appears from these

"Woe to the crown of pride, to the DRUNKARDS of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!"—Isa. 28:1.

facts that the success of our business lies in the creation of appetite among the boys. Men who have formed the habit scarcely ever reform, but they, like others, will die, and unless there are recruits made to take their places, our coffers will be empty, and I recommend to you that money spent in the creation of appetite will return in dollars to your tills after the habit is formed."

What is your raw material, saloons? American boys. Say, I would not give one boy for all the distilleries and saloons this side of Hell. And they have to have 2,000,000 boys every generation. And then you tell me you are a man, when you will vote for an institution like that. What do you want to do, pay taxes in money or in boys?

I feel like an old fellow in Tennessee who made his living by catching rattlesnakes. He caught one with fourteen rattles and put it in a box with a glass top. One day when he was sawing wood his little five-year-old boy, Jim, took the lid off and the rattler wriggled out and struck him in the cheek. He ran to his father and said, "The rattler has bit me." The father ran and chopped the rattler to pieces, and with his jackknife he cut a chunk from the boy's cheek and then sucked and sucked at the wound to draw out the poison. He looked at little Jim, watched the pupils of his eyes dilate and watched him swell to three times his normal size, watched his lips become parched and cracked, and his eyes roll,

and little Jim gasped and died.

The father took him in his arms, carried him over by the side of the rattler, got on his knees and said, "Oh, God, I would not give little Jim for all the rattlers that ever crawled over the Blue Ridge Mountains."

And I would not give one boy for all the money you get from the Hell-soaked liquor business or from every brewery and distillery this side of Hell.

Listen! In a northwest city a preacher sat at his breakfast table one Sunday morning. The doorbell rang. He answered it, and there stood a little boy twelve years of age. He was on crutches, right leg off at the knee, shivering, and he said, "Please sir, will you come up to the jail and talk and pray with Papa. He murdered mamma. Papa was good and kind, but whisky did it and I have to support my three little sisters. I sell newspapers and black boots. Will you go up and talk and pray with papa? And will you come home and be with us when they bring him back? The Governor says we can have his body after they hang him."

The preacher hurried to the jail and talked and prayed with the man. The man had no knowledge of what he had done. He said, "I don't blame the law, but it breaks my heart to think that my children must be left in a cold and heartless world. Oh, sir, whisky, whisky did it."

"Whiskey Did It"

The preacher was at the little hut when up drove the undertaker's wagon and they carried out the pine coffin. They led the little boy up to the coffin; he leaned

over and kissed his father and sobbed, and he said to his sisters, "Come on, sisters, kiss papa's cheeks before they grow cold." And the little, hungry, ragged, whisky orphans hurried to the coffin, shrieking in agony. Police, whose hearts were adamant, buried their faces in their hands and rushed from the house, and the preacher fell on his knees and lifted his clenched fist and tear-stained face and took an oath before God, and before the whisky orphans, that he would fight the cussed business until the undertaker carried him out in his coffin.

You men now have a chance to show your manhood. Then in the

"For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."—Prov. 23:21.

name of your pure mother, in the name of your manhood, in the name of your wife and the pure, innocent children that climb up in your lap and put their arms around your neck, in the name of all that is good and noble, fight the curse. Shall you men who hold in your hands the ballot, and in that ballot hold the destiny of womanhood and children and manhood, shall you, the sovereign power, refuse to rally in the name of defenseless men and women and native land? No!

For Womanhood's Sake

By the mercy of God, which has given to you the unshaken and unshakable confidence of her you

love, I beseech you, make a fight for the women who wait tonight until the saloons spew out their husbands and their sons, and send them home maudlin, brutish, devilish, vomiting, stinking, bleary-eyed, bloated-faced drunkards.

If you knew that your boy with eyes so blue—

With manly tread and heart so true,
Should enter yonder barroom bright

And stain his soul in one wild night,
What would you do then; what would you do?

If you knew that your girl with silken hair—

With winsome way and face so fair,
By felon drink at last were seen
To follow the steps of Magdalene,

What would you do then; what would you do?

If you knew that your wife through weary years,
Should drown her grief in bitter tears,

Because her boy of tender care
Was lured to death by liquor's snare;

What would you do then; what would you do?

But you know, somebody's boy must lie

In drunken stupor and must die;
Some girl go wrong in tender years—

Somebody's wife must sob in tears.

What will you do then, what will you do?

—By Alex Cairns

—The End—



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'Vicious Business'

From the Episcopal Address at the General Conference of the Methodist church, we take this statement:

"The public has a right to know for its own protection what the return of the legalized liquor traffic in the United States has done to the people. It has recruited sixty-five million habitual drinkers and the number is increasing 250 a year.

"Today there are more than four-and-a-half million alcoholics; one out of nine who start to drink can expect to end in this group. The use of liquor causes one out of four highway traffic deaths. There are 432,736 licensed dealers in alcoholic beverages and 100,000 of these licenses are located in food stores.

"The illusion that the liquor traffic is a profitable tax producer is exploded by the statistics which indicate that for every dollar of tax from the liquor traffic by the federal government and the states, they are required to expend from four to eight dollars in expense.

"The by-products of alcohol addiction across the world are both tragic and startling. They are a predominant cause of the divorce rate. They create a widespread disregard of the moral law with its resultant character deterioration. The correlation between sex atrocities and barroom acquaintances exposes a prolific breeding ground for crime.

"The liquor traffic is a vicious business."

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